Published by—
S. D. Gokhale, B. SC., B. A.
Inchgeri, Dist. Bijapur
Mysore State; INDIA

Printed by—
G. S. Sohoni, at his Yashwant Printing Press,
WAI (Dist. Satara), Maharashtra State.

ABHREVIATIONS

Saint Dnyaneshwar	...	The Saint
Dnyaneshwari	...	The Tieka or Commentary
Veda Vyasa	...	The Author
Bhagavadgita	...	The Song or The Poem

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CONTENTS



The song celestial : occasion



Thus addressing the Lord, Arjuna in a fit of sadness declined to fight on and assumed silence.

Yet, with a smile, The Lord exhorted him thus with the utterance of this song celestial

Gita chapter 2, verses 9 & 10

THE SONG CELESTIAL

The Occasion

The writer had gone to Bombay and was staying with his cousin Shri V R Patwardhan, Garden View, Parsi Colony, Dadar, Bombay 14.

One morning, Shri Nanasaheb was sitting in his room facing the open door Outside, the granddaughter Anjani age between four and five, was busy cleansing her utensils. Shri. Nanasaheb, addressing the little girl tried to stop her from her play as she was smearing the vessels with more mud. Yet she sternly resented the interference and warned him not to interrupt to her in her game. Nanasaheb silently called for the servent and with a smile, persuaded the tiry girl to take his help in her task.

The writer was put in mind of the occasion of the celestial song and repeated verses Nos 9 and 10 of the second chapter to Shri Nanasaheb.

In the picture we find Anjani and Nanasaheb below and Arjuna and Lord Shrikrishna above.

Dated:— 29-11-1969 S. D. Gokhale

DEDICATION

AT THE FEET OF THE MASTER



Shri S S. Bhausaheb maharaj, Umadi

BORN	SAMADHI
Ram Navami, Shake 1765	29-1-1914

A short account of the

"Inchgeri Sampradaya"

" The greatest men in the world have passed away unknown. The Buddhas and Christs that we know are but second rate heroes in comparison with the greatest men, of whom the world knows nothing. Silently they live and silently they pass away; and in time their thoughts find expression in Buddhas and Christs; and it is these latter that become known to us."

– Swami Vivekanand On Freedom

Dr Gurudeo Ranadesaheb of Nimbal quotes the above extract in his introduction to the Nitya-nemavali of the Inchgeri Sampradaya and emphatically asserts that Shri Guruling Jungam Maharaj of Nimbargi represented the type of the greatest men of whom the world knows nothing.

Now Shri Guruling Jungam Maharaj represents the line of the saints descending from the Navanathas who can be traced to owe their origin to Lord Shankar or Adinath and finally to the Absolute substratum the infinite brahman.

Shri S. S. Bhausaheb Maharaj of Umadi the fouder of the Inchgeri Sampradaya was initiated by Shri Guruling Jangam Maharaj through the medium

of S S Raghunath Priya Sadhu Maharaj who was staying at Umadi on purpose, to fulfil his mission of initiating Shri Bhausaheb Maharaj of Umadi.

Amongst the disciples of Shri Bhausaheb Maharaj of Umadi, the following came to Prominence:—

(1) Shri Amburao Maharaj, Inchgeri,
(2) Shri Girimalleshwar Maharaj of Jamkhandi,
(3) Shri Sidharameshwar Maharaj, of Pathari.
(4) Shri Narsappa Maharaj Bagewadikar,
(5) Shri Shrimati Shivalingavva of Jath,
(6) Shri R. D. Ranadesaheb of Jamkhandi, now known as Shri Gurudeo Ranadesaheb of Nimbal.

And the lives of the Saints of the Inchgeri Sompradaya have been dealt with in the Corpus of the book.

A short life-sketch of the Writer

The writer Sadashiv Dhondo Gokhale was born at Satara on the 31st August 1891, Shravan Vadya 12th Shake 1813.

He was matriculated from the Sangli High School in 1906. Before his birth, Mr. Gokhale's mother passed four months and odd in prayers to Lord Dattatraya at the sacred temple of Audumbar in the then Satara District. While quite young, his mother's father had taught him Ramgita (Sanskrit) by heart and latter his father had taught him Rudra and a few Upinishads by heart, which later when he learnt Sanskrit in the High School and College, proved of very great value in his after life. While in College Prop Panse had blessed him for his proficiency in Sanskrit and had predicted he would be a scholar soon after. He took his B. Sc. degree of the Bombay University from the Baroda College in November 1911, and as a result of the blessings, was the only candidate placed in the first class of that year. He was appointed as the first Fellow in the Baroda College in the year 1912

By the end of December 1912, He attended the Margashirsha Saptah at Inchgeri along with his friend Shri Madhav Hanmant Gadagkar and was introduced to S. S. Bhausaheb Maharaj, Umdi by Prof. R. D. Ranade for initiation on the 23rd December 1912.

In 1913, Mr Gokhale joined the St. Xaviers' College at Bombay for M. Sc. and M A and took his B A degree from that college, by the end of 1913

Due to illness, Mr Gokhale had to leave Bombay and he joined service in the Sangli High School in 1916. Simultaneously he served in the Miraj Medical School for eight years and taught science to the L C P. S Class twice a week. He was posted as Head Master of the Shahapur High School in 1925, and he passed the Advocates Examination of the Bombay High Court in February 1926. He was then transferred to Sangli as Assistant Registrar, C S. and soon became Registrar and Inspector of Schools. He was twice taken to England as his Secretary by H. H. the Rajasaheb of Sangli in 1930 and 1931 for the Round Table Conference. Later he was a member of the Town Improvement Board, Sangli. He was appointed as a Magistrate for the Shahapur Taluka 1937. He accompanied H. H. the Rajasaheb of Sangli again to Vienna in 1938 January. Thus he went three times to Europe and spent nearly one year there every time After coming back to India by the end of 1938, he was appointed as a guardian of the Yuvaraj Maharaj of Sangli at Nagpur for a year and a half, and took pension on the 12th of April 1940. Thereafter, he settled at Nagpur for a few years and came to Inchgeri on the 28th June 1950. He visited Nimbal in September 1950 on way back to Nagpur but was detained by Shri Gurudeo at Nimbal. He

remained at Nimbal for four months and was sent to Inchgeri in January *1951* for the Pousha Saptah. Mr. Gokhale is at Inchgeri since then for the last *eighteen years and odd. looking after* the Amburao Maharaj Math of which he is the Sole Trustee now, *on behalf of Government.*

20th June 1968 Late Vithal Krishna Joshi
Secretary
Adhyatma Vidya Mandir, Sangli

The timing of the Manuscript

आदिष्टवान् यथाध्याने गुरुर्गीतार्थं संगतिम् ।
तथा प्रसूतवान् एनामप्रबुद्धः सदाशिव ॥

As inspired by the master, the writer, though quite unequal to the task, has ventured to dress in words the ideas revealed in meditation regarding the sequence of the Gita Chapters The first five chapters and appendices A and B Part one were leisurely Scribed in the months of November and the first half of December 1967 and later again in the months of February and the first half of March 1968

The rest of the volume was rigorously complited in the last week of August and the whole of September 1968.

Finally the copy was presented to the Press in the last week of October 1968

Fore-Word

I read with great delight this work on the Bhagawatgita by Shri S. D Gokhale. The Upanishadas formed the basis of his life and men like Bhausaheb Mal araj and Dr. Ranade moulded it. He has a first class University career He has travelled aboad and acquired direct knowledge of various people and cultures. He is at present at Inchgeri in charge of the Amburao Maharaj Math. This has given him the golden opportunity to formulate and present to the English knowing world his ideas about one of the world's greatest books, Bhagawatgita

He asserts that the supreme teaching of this book is union with the ultimate, (God-Immersion) Geeta stands for a continuous union (सततं) with the whole, through the daily performance of right action. (युक्तकर्म) It strongly denounces inaction by clearly stating that idlers live in vain. It defines wrong action (पापकर्म) and dissuades men from pursuing it. Then it proceeds to examine closely various aspects of human activity and points out the right way to live. The Author agrees with Dr. Ranade that all the seven hundred verses of the Song are like the steps of a ladder rising one above the other and the verses as well as the chapters form a single wreath of thoughts as an inflorescence like parents and their offsprings. According to him, the eighteen chapters of the book can be divided into two parts and the

second part serves as an appendix to the first He quotes internal evidence from the text in support of this idea. This provides ample food for thought for critics and scholars.

Geeta permits not any escapism It stands for fearless right activity. In support of this point, the Author has added examples from the lives of a number of men of action, like Shri Adya-Shankaracharya, Swami Ramdas and Lokmanya Tilak. This is an unique feature of the work. The Author writes, " with his army of Sanyasins, Shri Shankaracharya saved Bharat from Buddhistic influence and established the philosophical thoughts of the Upanishads in this country. Swami Ramadas, with his army of Brahmacharis saved Maharashtra in his time. And towards the end of the nineteenth century, Lokmanya Tilak, with his army of house-holders awakened the consciousness of Independence in India. " These are examples of men who lived the thought of Geeta, which stands for zealous pursuit of life (जोपयेंत् सर्वकर्माणि), taking every activity as and end by itself (तस्मात् असक्त: सतत कार्य कर्म समाचर ।)

I recommend this book to all serious students of Geeta.

Poona 1
24th June 1969

sd – M G Mahajan
Principal,
N. Wadia College, Poona 1

The message of the Song-Celestial

SHRIMAT BHAGVADGITA

As revealed by Shri Dnyanadeo

SYNOPSIS & PREFACE

Dr. R. D. Ranade, now known as Shri Gurudeo Ranadesaheb of Nimbal, casually observed with respect to his femous work " The Constructive Survey of Upanishadic Philosophy " that the displacement of even an " and " or a " but " in the work would not be possible without causing scratches to the magnificant edifice of his seven storeyed Taj Mahal

N. B. — The work consists of seven chapters

Saint Dnyaneshwar styled the Author of the Song Veda-Vyasa as an eminent scholar with unbounded intellect and as one who has left nothing. in this world unspoken, and boldly asserts in the same strain of Dr. Ranade that the seven hundred verses of the Song are like the steps of a ladder rising one above the other; and they form single wreath of thoughts like an inflorescence, the preceding verses as well as the chapters giving rise to the succeeding ones uniformly like parents and their offsprings. Besides, there is only one message delivered unto the

It is presumed as an axiomatic truth that the world or creation has sprung up from the lonely Brahman, as ripples or surges which arise and subside and may be scientifically styled as evolution consisting of the inanimate as well as the animate category, followed by Involution in unending succession

The evolution is automatically followed by the involution or the Return-Journey of the creation until it is finally dissolved in the Absolute Substratum, the Infinite Brahman. Thus evolution and involution follow one another in succession and this cyclic order is continuous and unending or infinite like a water-wheel rotating on its axis, filling jugs of water, emptying and refilling them in succession. Now the Human Beings form part of the animate creation, evolved from the Infinite Brahman, and the two paths mentioned above have exclusive reference to their Involution or Return-Journey only.

The philosophical and analytical treatment of this subject-matter ends with the discussion of all the three stages of God-Realisation, Viz God-Manifestation, God-Intoxication and God-Immersion which last means final absorption in the Infinite Brahman. These stages are enticing no doubt but their achievement for a Human Being, encased in the Human Frame, is not possible, until he is able to isolate himself from the Body-cover, with which he imagines or feels to be chemically identified though

as a matter of fact he remains only mechanically attached to the same.

The third chapter opens with the conflict of this actual mechanical attachment and the imagination or feeling or chemical identification with the Human Frame Here begins the science of God-Realisation, God-Intoxication and God-Immersion For an ordinary mortal, it is not so easy to overcome the imagination or feeling of chemical identification with the Body-cover by following the Path of Knowledge.

Lord Shrikrishna, therefore, persuades Arjun to follow the Path of Action to overcome this feelins first and exhorts him thus to realise the actual mechanical attachment. Thus begins the science of God-Realisation, God-Intoxication and God-Immersion, in the 3rd chapter.

In the 15th verse of the 3rd chapter, the origin of the Universe or creation is traced to its source and in the 8th chapter we find the dissolution of the Universe in the same source the Infinite Brahman.

ब्रह्माक्षरसमुद्भवम् । (3rd chapter)

अक्षरब्रह्मयोगोनाम अष्टमोऽध्यायः । (8th chapter)

This is the internal evidence to support the analysis of Saint Dnyaneshwar, regarding the sequence of the chapters of the Song.

The 4th chapter links these actions with Knowledge and emphasises the need of a spiritual

preceptor and guide to impart the knowledge to the disciple Still it is kept a secret and finally disclosed in the seventeenth chapter.

The fifth chapter states the means for self-purification in verse No. 11 and describes the three stages of God-Realisation, God-Intoxication and God-Immersion in verses 17, 18 and 19, as under

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्मकुर्वन्ति संगंत्यक्त्वात्मशुद्धये ॥११॥
तद्बुद्धयः तदात्मानः तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥
विद्याविनयसंपन्नेब्राह्मणे गविहस्तिनि ।
शुनिचैवश्वपाकेचपण्डिताः समदर्शिनः ॥१८॥
इहैवतैर्जितः सर्गोयेषां साम्येस्थितम् मनः ।
निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥१९॥

For detailed description See *the fifth* chapter in the volume.

N. B. : Mark the locative case in Brahmani (ब्रह्मणि)

Towards the close of the 5th chapter, we find two verses summarising the Practice of Yoga. Arjuna, however, not content with this cryptic *description, insists on an elaborate treatment for* actual practice and thus comes in the sixth chapter which forms the crucial part of the Song, to enable the seeker to experience God Realisation The Saint in this chapter recommends a special posture or ASANA for the attainment of self-realisation. It is

called Mul-Bandha or Vajrasana, and the same has been at length detailed in the groups of the Book. Yet apart from its value as a means for self-realisation its adoption even for ensuring physical fitness is unsurpassed. The practice of this posture of ASANA induces sound sleep and its adoption cannot be exaggeratad as a panacea for general cure and up-keep of the Human Frame

Shri Shankaracharya in his Yoga-Tarawali observes as under-

जालन्धरोऽयानन मूलबन्धनाम् ।
जलान्ति कण्ठोदर पायुमुलान् ॥
बन्धत्रयेऽस्मिन् परिचीयमाने ।
बन्धः कुतो दारुण कालपाशात् ॥

The Human Frame in this posture remains locked up in three places viz. the Neck, Thorax and the Anus. And the machine, thus locked up stands as a challenge against the attack of even the Lord of Death for the time being

The seventh chapter opens with the presumption that the disciple had secured the preliminary qualification of God-Realisation, which is the condition precedent to have comprehensive survey of the Universal Aspect of Providence.

The 2nd verse emphatically asserts that nothing further remains to be known, when the first verse is thoroughly realised and the second line of the 2nd verse thus practically signalises the closing of the Song.

The third verse explains the Universal Aspect of Providence as "तत्वत: ज्ञानम्" and this is further categorically mentioned in 7 doctrines in verses from 4 to 19 and the same doctrines are elaborately treated in Part II in chapters *10 to 16* both inclusive as under—

		महाभूतान्यहंकारो
1	भूमिरापोऽनलोवायु:	etc. in chapter No. thirteen
		क्षेत्र क्षेत्रज्ञ योगोनाम
2	मयिसर्वमिदं प्रोतम्	etc. in chapter No. eleven
		विश्वरूपदर्शन योगोनाम
3	रसोऽहमप्सु	*etc in chapter No. ten*
		विभूति योगेनाम
4	ये चैवसात्विका भावा:	etc. in chapter No. fourteen
		गुणत्रयविभाग योगोनाम
5	दैवीह्येषागुणमयी	etc. in chapter No fifteen
		The tree of unreality.
		पुरुषोत्तम योगोनाम
6	नमांदुष्कृतिनो मूढा:	etc. in chapter No. sixteen
		दैवासुर सपद्विभाग योगोनाम
7	चतुर्विधा भजन्ते मां	etc in chapter No twelve.
		भक्ति योगोनाम

The last two verses of the 7th chapter enumerate seven terms viz. ब्रह्म; अध्यात्म; कर्म; अधिभूतम्; अधिदैवम्; etc. and these being quite unintelligible to Arjuna, he demanded *explanation of them all.*

These explanations amount to the churning of the vast ocean of *the Vedas; and thus the Sth*

signalised by the beginning of the first verse of the 10th chapter. The verse begins with the significant and pregnant Adverb
" भूयस् " means " again. "

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१

Chapters 10 to 16 explain the seven doctrines adumbrated in the 7th chapter. The 16th Chapter closes with the verse.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४

The rulings of the scriptures are held as final authority for the discharge of legitimate duties devolving upon the Individuals.

The question naturally arises as to how such an authority could be available to them all, at all times.

म्हणौनि शास्त्राचे घडतें । नोहे प्रकारें बहुतें ।
तरी मूर्खा मुमुक्षा येथें । काय गती पा ॥ १७-२९
हा पुसावया अभिप्रावो । जो अर्जुन करी प्रस्तावो ।
तो सतराविया ठावो । अध्याया येथ ॥ १७-३०

Hence it appears to be extremely difficult to conform to the Rulings of the Scriptures in pursuing the activities in life at all times. Where is then the scope for ignorant persons who are still eager for salvation, to achieve the end ?

The Lord anticipated that Arjuna would press such a point for explanation and the seventeenth chapter comes in to solve the expected difficulty, of the disciple or rather to bridge over the gulf pointed out by him

Now the 3rd chapter of the Song propounds the pursuit of mere actions And the 4th Chapter links these actions with knowledge and emphasises the need of the spiritual preceptor and guide to impart the Knowledge to the disciple And what is it, that is imparted is still a m /stery.

तद्विद्धि प्रणिपातेत परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञान ज्ञानिनस्तत्त्वदर्शिन: ॥ ४-३४

The 17th chapter comes in to solve the difficulty of the disciple as to how the ignorant persons, eager for salvation could achieve the end And this difficulty is solved by verse No 23 of the 17th chapter and the commentary on the same. The 4th chapter states " ततविद्धि " and this " TAT " is the mystery disclosed here and it is the name of the Lord as explained in verse No. 23 which is quoted below :–

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविध: स्मृत ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता' पुरा ॥ १७-२३

Thus the name of the Lord is the deficiency of the mystery, which (if supplied by the preceptor on the way to the seeker to pass through the gateway of providence) is bound to take the seeker to the destination

Thus the 17th chapter is a corollary of the 16th no doubt. Still it performs the distinct function of supplying the deficiency also, we mean the name of the Lord, to the seeker, to take him to the Destination.

Then comes in the conclusion, the 18th chapter, which is styled as the one-chapter Song by Shri Dnyanadeo still it is the logical outcome of the 17th chapter. And in summarising the story of the Song, it confines itself to the needs of only a part of the creation and to a part of the animate world only, we mean the Human-Beings.

Thus it is the survey of the Song no doubt, yet in a restricted sense only being confined to the Human-Beings of the animate creation. Whereas 9th chapter takes a review, with a broad outlook, of both SAT and ASAT, the BEING as well as the NOT-BEING

That the 18th chapter concludes and summrises the story of the Song in a restricted sense only is explained as under :—

The last verse of the 17th chapter is as under :

अश्रद्धया हुत दत्तं तपस्तप्त कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७–२८ ॥

With a broad outlook on human-life the activities of Human-Beings, if classified, categorically come under four heads, viz. (1) Study of Vadas,

(2) Offering oblations. (3) Practising Penance, and (4) Offering bounteous Donations.

Now all these activities, if carried on, without any genuine feeling of faith and devotion, amount to a sheer waste of energy like torrents of rain pouring over the heads of rocks underneath. Naturally, this question is reopened in the 18th chapter and though it is a summary of the Song, it is a summary in a restricted sense only, being confined to the Involution or Return-Journey of the Human-Beings only of the animate-world, until they are finally dissolved in the Infinite, Substratum, the lonely Brahman.

Before concluding it will be befitting if we take a review of the Nasadieya Sukta in relation to its influence on the Bhagvadgita.

The origin of the Universe is veiled in mystery and philosophers from times immemorial have been fathoming the depths of this vast ocean of the unknowable.

The great Lokmanya Tilak in his famous work "The Gita Rahesya" quotes the Nasadieya Sukta from the Rigveda standing at No. 129 in X Mandala of Rigveda, which throws light on this mysterious problem and comes to the rescue of the philosophers by presenting a very graphic description of the origin which is the outcome of the experience and realisation of the Sage who is the author of the Sukta. We have quoted this Sukta in our chapter on the Mani-

festation (Page 142) for the details and we shall be content here only with the observations of the Lokamanya Tilak on the Sukta. The Sage in Sukta No. 4 authoritatively states he has witnessed the contact of the Maya or Illusion with the Absolute Substratum, the Brahman, on the strength of his meditation and experience. And further he states in Sukta No 6 that the Cods are of later origin than the primeval creation.

The observations of Lokamanya Tilak are as under :-

The Nasadieya Sukta bears singular testimony, to what extent the pure intuition and transparent faith of any person enable him like a fearless lion to explore the deepest recesses of the dense forest of incomprehensible problems and arrive at conclusions which baffle imagination and defy all logic.

And it is still the more surprising that this Sukta forms part of the earliest among the Vedas namely, the Rigved The subject matter of this Sukta has been at length discussed in India by ancient philosophers and in the West as well by all modern philosophers. But the efforts of all these critics have not reached beyond merely expounding and expatiating upon the Diving Revelation of the great Author of this Nasadieya Sukta nor is there any hope or possibility of their reaching further heights. The Mahabharat has based its explanation of the

origin of Universe on the authority of Nasadieya Sukta No 3 in serial order and states that the lonely original Brahman had tranformed itself in the shape of this Universe, on the strength of its own Tapas and the Tapas of the Brahman is nothing but its own sweet free will When once this sweet free will of the Brahman is accepted as an axiomatic and basic truth all later explanations regarding involution or the return-journey of the Human Beings in particular in the creation, appear to be perfectly cogent and consistent.

It will be just befitting to take stock of the various theories advanced to show the relation between the Brahman and the Universe.

The Universe is looked upon as a more physical change, a mere illusion, a mirage or Maya overtaking the Brahman. The reason in each case is either the sweet will or self-forgetfulness of the Brahman itself.

The Nasadieya Sukta holds that the original Brahman or NOT-BEING under the influence of its own sweet will or Tapas desired to change its form which ultimately appears as the Universe or Being.

This Sukta holds NOT-BEING as the Brahman BEING as the Universe, whereas elsewher BEING 's taken as Brahman and NOT-BEING as the Universe or Maya.

Between this NOT-BEING and the BEING an intervening stage of self-hypnotisation is imagined and it is thus taken for granted that there are three aspects of the same Brahman and this intervening stage leans on one side to Brahman and on the other to the Maya or the Universe The chapter VIII of the Celestial Song supposes Brahman as the basis, Adhyatma as the intervening stage and Karma as the Universe

The XIII chapter again looks upon Brahman as the Kshetradnya and assumes that a wave of forgetfulness overtakes this Kshetradnya and the same further develops into the so-called Kshetra or Universe The same chapter at the end again states that the Brahman is the Purusha and this Purusha under self-hypnotisation appears as Prakriti

The XV chapter mentions Brahman as the Vastu (वस्तु) which through a stage of slumber or deep sleep rises into the wakeful condition called Maya The same chapter further calls Brahman as the Uttam Purusha which passing through the stage of Akshara Purusha becomes Kshara or the Maya of the Vedantins.

Milk is cited as an example which when beginning to boil shows a thin layer of cream and this layer if stirred all the while, is either dissolved in the milk or if kept undisturbed appears as thick cream on the top.

In short these three stages if tabulated systematically would appear as under—

	Original state	State of Hybernation	Final formation complete transformation or metamorphosis
I	Not-Being Asat	Self will, influonce or Tapas	Being Sat
II	Brahma	Adhyatma	Karma
III	Kshetradnya	Self–forgetfulness	Kshetra
IV	Purusha	Self hypnotism	Prakriti
V	Vastu वस्तु	Infiltration or thickening, seedling condition, Deep sleep	Final fruition or Maya wakeful condition
VI	Uttam Purusha	Akshara Purusha	Kshara Purusha
VII	Milk	Surface cream when boiling	Thick cream
VIII	The world of the mystics	Which side you choose whether the mystics or the men of the world	The Universe or the men of the world



Thanks giving

Now the duty remains to offer our most cordial thanks to our friends, sympathisers and relations for the services they have rendered to the compliation of this volume

First and foremost flow our expressions of deep indebtedness to our friend the late Vithalraoji Joshi, Secretary, Adhyatma Vidya Mandir, Sangli, who gave the inspiration to compile this volume in English, as soon he read the Draft eassay prepared in the Dhyana-Mandir at Umadi.

Our sincere thanks are due to Shri K A Kamble a devoted disciple of Shri Amburao Maharaj, who volunteered as a present a Demand Draft of Rupees one hundred and thirty on 10-2-68 to start the work at once without delay.

Then came in, as a blessing, the forecast of rarity Apurvata regarding the conception of Gita Structure, from Shri S. S. Ganpatrao Maharaj at Kannur at Inchgeri.

Typing of the manuscript was essential for the press and the pioneer work was undertaken by my son Moreshwar, nephew Shripad and sister's son Vishwanath Vaidya at Nagpur.

Another nephew Nilkanth and his son Kumar of Kurundwad provided for the photograph and decorations. Dr. Kelkar of Bijapur and Dr. Upasani of Nagpur supplied the adequate medical terminology

Shri G. V. Gadgil, Municipal Pensioner, Bijapur volunteered to stay at Inchgeri to finish up the typing work. The typed copies were read by Shri K. B Joshi, Retired Head Master, Jamkhandi; and were recommended to Shri G. K. Gadgil, B A, LL. B PLEADER, at the place who offered an advance of a thousand rupees and thus cleared the way to the press, Shri. V M. Godbole of the Accounts Branch, S. P. Mandali Poona, volunteered his quota to facilitate the printing

Shri G. S. alias Annasaheb Sohoni, Proprietor Yashwant Press, Wai, a disciple of Shri. Gurudeo accepted the offer of the meagre advance and undertook printing of the volume.

Dr. R N. Dandekar of the Poona University was approached through the medium of my younger brother Shri. Narayan Dhondo Gokhale and his son Vasudeo to go through the few printed pages and with a surprise he remarked in his letter as under :-

> " I struck by your original approach to the study of the Bhagvadgita, which I believe, will invest your work with a new orientation."

This is, as it were, the confirmation of the Prognosis of Shri Ganpatrao Maharaj Kannur.

Shri. P. T. Deshpande of Wai did some miscellaneous typing work.

Shri J. B. Dixit, Artist, Poona deserves credit for his artistic pictures in the volume, of Lord Krishna and Arjuna and the tiny Anjani, the grand-daughter of my cousin Shri V. R. Patwardhan, Bombay who by her innocent play gave the inspiration for painting the occasion for the Song to Shri Dixit.

Shri M D Hate, a disciple of Shri Nisargadatta Maharaj, Khetwadi, Bombay was kind enough to spare the use of the block of S. S. Bhausaheb Maharaj Umadi.

Shri S R Natu, Poona, my grandson undertook the printing of the jacket provided for this volume, which reflects the artistic vein of Shri Dixit. Shri Kale, retired Deputy Engineer and Shri Bhopatkar, B A, B. E. Proprietor of the Institute of Engineering, Pakistan, both residents of Sangli now, deserve special mention for their valuable suggestions and encouragement.

Acharya V. P. Limaye of Poona suggested the change in the title of the message. The services rendered by Shri Bhaurao Apte, M. A, LL. B, retired Civil Judge and Shri K B. Joshi B A., B. T. retired Head Master, both organisers of the Gurudeo Mandir Jamkhandi, surpass adequate applause.

And on the top of all these foregoing, the late Shri S. K. Dharmadhikari of Bijapur, the stenographer to Dr. Gurudeo Ranadesaheb deserves special mention for the compilation of this volume, for his mature suggestion of the outlines which were the fruit of his contact as the shadow of Dr. Gurudeo for several years.



An appeal

In his appreciation of the exquisitely poetic and highly philosophical tone of Shri Dnyaneshwari, the Marathi commentry on the Celestial Song Shrimad Bhagavadgita, the late Dr. R. D Rande *went to the* length of recommending to the non-Marathi public the study of the Marathi language to be able to taste the flavour of the monumential work at the source. But still even if the expectations of Dr. Ranade are materialised the advantage will be reaped by a limited circle only.

Whereas at the present moment, the English language like Sanskrit *has assumed the status of the* world language and if the Government of Maharashtra and the Central Government of India undertake to have an authentic *rendering of the Marathi Dnyane*-shwari in English so as to bring to light by reading between the lines, the hidden import as well as the full connotation of this monumental work, the Sanskrit Celestial Song being a gospel of the world, the advantage will be reaped by thousands interested in the Gospel.

It is surprising, how with the *English education* and English outlook, Pandit Nehru could have had a true perspective of the achievements of Adya Shankaracharya *And singing the glory of*

Shankaracharya Pandit Nehru himself became a man of world-fame in later life Due to the meritorious acts done by a person, his name resounds both in the heavens as well as on earth. And he is styled as the Purusha by the Mahabharat.

दिवं स्पृशति भूमिं च शद्ब पुण्यस्य कर्मण: ।
यावत् स शद्बो भवति तावत् पुरुष उच्यते ।।

वनपर्व ३-१९१-२१
३-२९७-६३

When Pandit Nehru passed away, the entire world resounded with the single name Nehru. India and Nehru were synonymous.

And we shall be justified if we expect a similar surprise from Mrs. Indira Gandhi, the present Prime Minister of India, if she feels inspired, by following in the footsteps of her revered father, to devote her attention to the achievements of Saint Dnyaneshwar, by making available an English rendering of the monumental Marathi work, on the lines suggested above.



CHAPTER I

Introductory

The writer had the good luck of being blessed by the great Shri Bhausaheb Maharaj, the mighty Saint of Umadi, (the founder of the Inchgeri Sampradaya) as far back as in the month of December 1912. He was then introduced to the Maharaj at Inchgeri by the late Prof. R. D. Ranade, now known as Shri Gurudeo Ranadesaheb of Nimbal.

By the end of October 1967, the writer was going by a bullock cart from Inchgeri to Umadi, a distance of 15 miles, for the annual celebration of the Paduka Installation day. It was a five hours journey, and the following ovis in the Indroduction to the 10th chapter of Shri Dnyneshwari were troubling his mind constantly all along-

आतां आपुलेनि कृपा प्रसादे । मिया भगवद्गीता वोवी प्रबन्धे ।
पूर्वखंड विनोदें । वाखाणिलें ।
एवं नवही अध्याय पहिले । मिया मती सारिखे वाखाणिले ।
आता उत्तरखंड उवाइले । ग्रन्थाचे आइका ॥
जो अभिप्राय साते दाती । तो एकलाचि नवमी ॥

The first two ovis divide the Gita into two parts of 9 chapters each, the latter being styled as उत्तरखंड i. e. serving as an appendix to the former. The third ovi states that the 9th chapter of the first part is a concise & precise review of all the 700 verses of the Song.

With these thoughts revolving in his mind the writer suddenly stumbled on the idea that the 8th chapter in that case should signify the closing of the Song proper.

On reaching the destination, he read over and over again the 7th & 8th chapters and recalled to his mind the following ovi viz.

सात शत श्लोक । अठरा अध्यायाचे लेख ।
परी देव बोलिले जो एक । जे दुजे नाही ॥

(in the 18th chapter)

To his great surprise he found that the 7th chapter adumbrated seven Doctrines which could adquately fit in with the seven chapters from 10 to 16 and also found that the 17th chapter was a corollary of the 16th, the 18th giving a summary of the whole Song. The circle was thus complete and he found the last line of the 8th chapter as the solitary message of the Celestial Song viz.

" योगी परस्थानमुपैतिचाद्यम् "

A Yogin returns to the original abode from which he has sprung up.

The Celestial Song has acquired the status of the Gospel not only of India but that of the entire world. As a Gospel of world fame, The Song has been published so far in more than 1300 editions in 32 different languages including 8 foreign ones. There have been however diverse opinions regarding the

message of this Celestial Song Some style it as KARMAYOGA others DNYANAYOGA still others BHAKTIYOGA or DNYAN-KARMA-SAMUCHAYAYOGA or ANASAKTIYOGA and the like, according to the angle of vision of the respective commentators,

Some have been *searching for interpolations* while others have been hunting for different authors for the linking up of the 700 verses. It was however reserved as a special privilege for Saint Dnyaneshwar to unlock with his masterkey the flexible doors of the labyrinth of the commentators and press his fingerend firmly on the conclusion already arrived at by the Author of the Song himself.

साचचि बोलाचे नव्हे हे शास्त्र । संसार जिणे ते शस्त्र
आत्मा अवतरवी ते मन्त्र । अक्षरे इये ॥ १५।५७७

Indeed : The Celestial Song is not a scripture of mere words. It is a weapon to dispel the veil of ignorance resulting in the Ephemeral Existence of the Universe. And the syllables are powerful enough to manifest Soul.

Besides, it is the philosophy as well as the science not merely of God-realisation but that of God-intoxication and final immersion in God or Brahman the Absolute. It preaches the Doctrine of merger, absolute *final immersion in the Infinite* Brahman which has neither beginning nor end The Brahman is a vast endless ocean, and what appears

or appear to be the world or worlds are mere ripples or surges on the endless expanse of this Absolute Sub-stratum called the Brahman. Chapter 2nd treats the philosophy and chapters 3 to 8 the Science to reach the goal. The Saint styles the Author as the eminent scholar with unbounded intellect and as one who has left nothing in this world unspoken.

म्हणवूनि महाभारती जे नाही । ते नोहेचि लोकी तिही ।
येणें कारणे म्हणिपे पाही । व्यासोच्छिष्ट जगत् त्रय ॥
एव जे महाभारती । श्री व्यासे अभ्रान्तमती ।
भीष्म पर्व सगती । म्हणितलो कथा ॥

It does not therefore stand to reason or it seems rather in-credible that such an Author might have left it to his commentators to discover the Central idea or message of the Celestial Song composed by him.

आता आपुलेनि कृपाप्रसादे । मिया भगवद्गीता वोवीप्रबन्धे ।
पूर्वखंड विनोदे । वाखाणिले ॥ १०।२३
एव नवही अध्याय पहिले । मिया मती सारिसे वाखाणिले ।
आता उत्तरखंड उवाइले । ग्रन्थाचे आइका ॥ १०।४०
मग षड्ब्रम्ही असस्याके । जेतुला कांही अभिप्राय पिके ।
तेतुला महाभारते एके । लक्षे ओडे ॥ १०।३०
निये आपवाचि जे महाभारती । ते लाभे कृष्णार्जुन वाचोक्ति ।
आणि जो अभिप्रावो सातेशती । तो एकलाचि नवमी ॥ १०।३१

In proof there of the Saint states in unequivocal terms that the composition of the Poem is in two parts consisting of nine chapters each, the latter being an appendix, explanatory or supplementary, to the former and that the 9th chapter of the Ist part

deals in a concise and precise manner with the cream of the subject matter of the seven hundred verses of the Celestial Song.

(Note) The first eight chapters contain 338 verses, the 9th chapter 34 and the second part 328; and thus the total number of verses comes to seven hundred.

म्हणोनि मागील जे अध्याये । ते चढते भूमीचे आये ॥ १८।४२

Besides, the arrangement of the several chapters is in the form of ascending steps of the ladder; and when the 9th chapter is thus excluded, being the summing up of the story, the 8th chapter of the Ist part is the culminating point of the message, delivered unto the world by the Celestial Song of Lord Shrikrishna, as sung by the Author and that message is :-

" योगीपरं स्थानमुपैतिचाद्यम् "

Last line of the last verse of the last chapter of the story proper.

The yogin returns to the original abode from which he has sprung up viz. the Eternal Infinite Brahman.

सातशते श्लोक । अठरा अध्यायाचे लेख ।
परी देव बोलिलेजी एक । जे दुजे नाही ॥ १८।५८

All the seven hundred verses of the 18 chapters convey only one message and not any other, and that message is

' योगीपरं म्यान, मुपैतिचाद्यम् ''

वारा आभाळचि फेडी । वाचूनि सूर्यति न घडी ।
का हातु बाबुळी धाडी । तोय न करी ॥ १८।१२३१
तैसा आत्मदर्शनी आडळु । असे अविद्येचा जो मळु ।
तो शास्त्रनाशी येरु निर्मळु । मी प्रकाशे स्वये । १२३२
म्हणोनी आघवीचि शास्त्रे । अविद्यानाशाची पात्रे ।
वाचोनि न होती स्वतन्त्रे । आत्मबोधी ॥ १२३३
तथा अध्यात्म शास्त्रासी । जे साचपणाची ये पुसी ।
तें येइजे जया ठायासी । ते हे गीता ॥ १२३४

The wind disperses the clouds and makes the Sun visible; whereas the Sun is Self-existent The hand removes the surface-screen of the moss; where-as the water underneath is already there. Similarly the Spiritual Sciences dispel the veil of Ignorance concealing the spirit inside; where-as says the Lord, "I," the spirit inside am Self existent and Self luminous."

All the spiritual sciences therefore are intended only to remove the external veil of Ignorance, whereas the Spirit inside is Self existent and manifests itself.

And to test their veracity all the spiritual sciences have to look to the Celestial Song as a referee which alone is capable to serve as the touch-stone 'or the several sciences.

हें असो येणे शास्त्रेश्वरें । नाना उपाय बहुवे विस्तारे ॥
सांदिग्धा चंगा करे । पेखोये आत्मा ॥
आणि म्हणे गीता । दावीहीं हा सवता ।
म्हणोनि हार्या आत्मा । एकायंत्व ॥

जे ग्रन्थाच्या मध्यभागी । नाना अधिकार प्रसंगी ॥
निरूपण अनेगी । सिद्धान्ती केले ॥
तरी तेतुलेही सिद्धान्त । इये शास्त्री प्रस्तुत ।
हे पूर्वापर नेणत । कोण्ही जै मानी ॥
तैमहा सिद्धान्ताचा आवांका । सिद्धान्तकक्षा अनेका ।
भिडवूनि आरंभ देखा । संपवीतु असे ॥
एथ अविद्या नाशु हे स्थळ । तेणे मोक्षोपादान हे फळ ।
या दोही केवळ । साधन ज्ञान ॥

Be it so; This Premier Spiritual Science has in the foregoing chapters laid open the gate-way to providence in detail so as to enable the seeker at once to shoot at the target and secure the game viz. the vision of the Lord. And now towards the close of the song, the Author maintains the harmony by harping in conclusion upon the same Doctrine which was set forth at the beginning of the Story.

However, as the story developed, several other Doctrines had to be discussed by way of evidence and in support of the Principal theme. And it is plausible in the eyes of those, who have missed the Central link of the story and have not had proper grasp of the references, that the problems discussed by way of reference, also form the subject matter of the celestial song. And it is for this purpose, that special mention has to be made to show that there is only one central theme and the discussions of the several other propositions were by way of reference only in support as a piece of evidence of the central theme.

And therefore the Solitary Docrine adumbrated at the beginning of the story is again advocated as the conclusion of the celestial song as under: —

The veil of ignorance is the evil or wrong to be redressed, and the liberation of the spirit from the imprisonment in the Body-cover is the goal, the path of wisdom serving as the means for the end to be achieved which amounts to merging in the infinite, when the body cover is dissolved

And hence " योगी परस्थानमुपैतिचाद्यम् " is the final message of the celestial song. The yogin returns to the original abode from which he sprang up.

Another argument in favour of the fact that The 1st part conclusively completes the story proper of the celestial song, is the concise and procise summary of all the several nine chapters, which has been briefly reviewed or surveyed in the introduction to the 10th chapter by the Saint.

The review runs as under: -

आता आपुले नि कृपा प्रसादे । मिया भगवद्‌गीता वोवी प्रबन्धे ।
पूर्व म्हड विनोदे । वाखाणिले ॥
प्रथमी अर्जुनाचा विषादु । दुजी बोलिला योगु विशदु ।
परी सांख्य बुद्धीसी भेदु । दाऊनिया ॥
तिजी केवळ कर्म प्रतिष्ठिले । तेचि चतुर्थी ज्ञानेसी प्रगटिले ।
पंचमी गव्हरिले । योगतत्त्व ॥
तेचि षष्ठामाजी प्रगट । आसना लागोनि स्पष्ट ।
जीवात्मभाव एकवट । होती जेणे । . .

तैसी जे योगस्थिती । आणि योगभ्रष्टा जे गती ।
ते आघवीचि उपपत्ती । सांगितली षष्ठी ॥
तयावरी सप्तमी । प्रकृति परिहार उपक्रमी ।
करूनि भजति जे पुरुषोत्तमी । ते बोलिले चाऱ्ही ॥
पाठी सप्त प्रश्नसिद्धी । बोलोनि प्रयाण समय शुद्धि ।
एवं सकळ वाक्यावधि । अष्टमाध्यायी ॥
मग शद्बब्रह्मी असंख्याके । जेतुला काही अभिप्राय पिके ।
तेतुला महाभारते एके । लक्षे जोडे ॥
तियें आघवाचि जे महाभारतीं । ते लाभे कृष्णार्जुन वाचोक्ति ।
आणि जो अभिप्रावो सातेशती । तो एकलाचि नवमी ॥

The saint prays to his master as under–

With your blessings I have been able to complete my commentary on the first part of the Bhagwatgita in the oviform.

The first chapter narrates the cause of despondence *on the part of Arjuna.* The *second* chapter deals with the path of Action as differentiated from the path of Knowledge or Wisdom

Mere activism is propounded in the third chapter. *The fourth chapter deals with the light of knowledge* that ought to accompany the actions or deeds performed The necessity of a qualified preceptor also is insisted upon for receiving the required light of knowledge. The fifth chapter deals with the practice of yoga necessary for the attainment of self-realisation. The sixth chapter dilates upon the same practice *of yoga in a systematic manner detailing the*

various postures necessary for the attainment of Self realisation which means and im plies the identity of the Individual Soul with the Universal Soul. Simultaneously the condition of those that fail to achieve their end in the existing life, has been discussed in detail with the final assurance that they are bound to reach the goal in their next birth Then comes the the seventh chapter which enumerates the Seven Doctrines from verses 4 to 19 beginning with the origin of the Universe due to the working of the display of the Illusion or maya attending upon the Absolute Brahman or the PURUSH like his shadow and ending with the four typs of devotees that offer their prayers to the Almighty Lord as per their inherent cravings) And then the last or the eighth chapter deals in detail with the sevenfold questionnaire introduced or hinted at the close of the 7th chapter, the last in the series being the merger in the Absolute Brahman when the occasion comes to discard the Human Frame. These seven questions solve the riddle of the Universe and therefore their replies are as good as or amount to the results achieved by the churning of the vast ocean of the Vedas themselves. The essence of the vast ocean of the Vedas has been summarised in the one Hundred thousand verses of the Mahabharat. This essence is still concentrated in the conversation of the Lord Shri Krishna and Arjuna i. e. the BHAGWATGITA. And the essence of all the 700 verses of the GITA is still further concenrated

in the 9th chapter. Thus the 9th chapter sums up *the cream of the celestial Song.*

We do not find a similar synopsis of the nine chapters of the 2nd part i. e chapters from 10 to 18 in the concluding chapter No 18

Here the Saint regards the Gita as a miniature *form of the vedas themselves* and divides the chapters 1, 2 and 3 as KARMAKAND, chapters 4 to 12 as DEVATA *or* UPASANA Kand and *chapters 13, 14 & 15* as DNYANA Kand, in consonance with the divisions of the Vedas themselves. But this comparison is merely allegorical and not a statement of facts, as in the case of the first nine chapters

This argument however is indirectly in favour *of the divisions of* PURVA KHAND *and* UTTAR KHAND. Lastly verses from 4 to 19 of the 7th chapter adumbrate seven doctrines which correspond to the chapters of the 2nd part as under—

भूमिरापोऽनलो वायु खमनो बुद्धिरेवच ।
अहकार इतीय मे भिन्ना प्रकृतिरष्टधा ॥ ७-४
अपरेयमितस्त्वन्या प्रकृति विद्धिमेपराम् ।
जीवभूता महाबाहो ययेद धार्यते जगत् ॥ ७-५
एतद्योनीनि भूतानि सर्वाणीत्युपधारये ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६

these verses 4, 5 and 6 correspond to chapter 3 क्षेत्र *क्षेत्रज्ञ विभाग योगोनाम*

मत्त. परतरनान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणि गणादव ॥ ७-७

This verse No. 7 corresponds to chapter 11 विश्वरूप दर्शन योगोनाम.

रसोऽहमप्सु कौंतेय प्रभास्मि शशि सूर्ययो ।
प्रणवः सर्व वेदेषु शब्दःखे पौरुषं नृषु ॥ ७-८
पुण्योगन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवन सर्व भूतेषु तपश्चास्मि तपस्विषु ॥ ७-९
बीज मा सर्व भूताना विद्धिपार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१०
बल बलवतामस्मि कामराग विवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११

Verses 8, 9, 10, 11 correspond to chapter 10 विभूतियोगोनाम

येचैव सात्विका भावा राजसास्तामसाश्चये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ ७-१२
त्रिभिर्गुणमयैर्भावैरेभि सर्वमिद जगत् ।
मोहित नाभिजानाति मामेभ्यः परमव्ययम् ॥७-१३

Verses 12 & 13 correspond to chapter 14 गुणत्रय विभाग योगोनाम

दैवीह्येषा गुणमयी मम माया दुरत्यया ।
मामेव येप्रपद्यन्ते मायामेता तरन्ति ते ॥ ७-१४ chapter 15 पुरुषोत्तम योगोनाम
न मा दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुर भावमाश्रिताः ॥ ७-१५

Verses No. 15 corresponds to chapter 16 दैवासुर सपद्विभाग योगोनाम.

चतुर्विधा भजन्ते मा जना सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६

तेषां ज्ञानी नित्यं युक्तः एक भक्तिर्विशिष्यते ।
प्रियोहि ज्ञानिनोऽत्यर्थमहं सच मम प्रियः ॥ ७-१७
उदाराः सर्व एवै ते ज्ञानी त्वामैवमेमतम् ।
आस्थितः सहियुक्तात्मामामेवानुत्तमांगतिम् ॥ ७-१८
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मासुदुर्लभः ॥ ७-१९

Verses Nos. 16, 17, 18 & 19 correspond to chapter 12 भक्तियोगनाम.

Thus the seven chapters from 10 to 16 explain in detail the Docrines adumbrated in the 16 verses of the 7th chapter as mentioned above.

अर्थ बोलाची वाट पाहे । तेथ अभिप्रावोचि अभिप्रायाते विये ॥ ९-२७
एवं जन्य जनक भावे । अध्यावो अध्यायाते प्रसवे ॥ ८-७५

Besides, *the verses in the several chapters* as well as the chapters themselves follow one another in a continuous and *continued succession* so as to present one single wreath of thoughts leaving no ground for critics to search *for interpolations.*

आइका मग तो श्री अनतु । पार्यासी असे म्हणतु ।
पैं गा तू योग युक्तु । जालासि आता ॥ ७-१
मज समग्राते जाणसी ऐसे । आपुलिया तळहातीचे रत्न जैसे ।
तुज ज्ञान सांगेन तैसे । विज्ञानेसी ॥ ७-२

At the very outset of the seventh chapter the Lord exhorts Arjuna that he had fullfilled the condition precedent viz the realisation of the self, to qualify himself for receiving further knowledge

about the Almighty, which if throughly comprehended would leave nothing further to be known. This is the gist of the first two verses of the VII chapter.

And the third verse refers to the all sided knowledge of the Almighty and it is this all sided knowledge that is categorically mentioned in verses from 4 to 19 as stated above, and explained in chapters from 10 to 16.

Thus the 2nd verse of the chapter practically signalises the closing of the song, by stating that the all sided knowledge leaves nothing else further to be known about God.

Lastly the eminent Author of the celestial song with his unbounded intellect and profound scholarship begins the 10th chapter with the very significant and pregnant adverb BHUYAS meaning "again" thereby insinuating in unequivocal terms that the subsequent chapters only repeat what has been already stated in the foregoing ones.

The verse runs as under :-

भूय एव महाबाहो (शृणुमे परमवचः) ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०।१

Please listen to my supremely significant advice again, thereby indicating that all further conversation is only a repetition of what has been already stated in the foregoing chapters.

And because of the sweet love I cherish for you, I am doing this entirely for your eternal welfare. Please therefore listen to my supremely significant advice again.

Commenting on this verse the Saint states as under:—

But before doing this we can cite one similar incident in the life-time of the great Lokmanya Tilak who happened to use the word " Again " in the same strain in which the Author made use of the word " BHUYAS " to began the 10th chapter

Lokmanya Tilak was released from the jail after his first term of rigorous imprisonment and he *resumed the editorship of the " Kesari " a weekly* paper hithertofore published by him, and the first article published by him appeared with the Head line पुनश्च हरिः ओम् । thereby meaning that he undertook the editorship of the paper to conduct the same in the same style and on the same *lines* with the same enthusiasm as before.

The eminent Author of the song also uses the word BHUYAS to begin the 10th chapter to connote that he is resuming the same story of the 9 chapters in the same strain to hammer the self-same truth and the same doctrines on the disciple once again

The Lord says to Arjuna " Please listen to what I say. I am repeating the same that I told you

before. It is with this view in mind that I say the same thing over again. Please devote all your attention to my words of advice "

तैसा कृपाळुवाचारावो । म्हणे आइके या महाबाहो ॥
सांगितलाचि अभिप्रावो । सांगेन पुढती ॥
आम्हा येतुलियाचिकारणे । तेचि ते तुजसी बोलणे ।
परी असो हे अतकरणे । अवधान देई ॥ १०।६१

These two ovis Nos. 54 and 61 of the 10th chapter expressly state that nothing new would be added to the first part and that the several propositions adumbrated in the first part would only be explained in greater details in the succeeding chapters 10 to 16, as already stated above. The 17th chapter comes in to clarify the statement made at the close of the 16th chapter viz

तस्मात् शास्त्रप्रमाणते कार्याकार्यव्यवस्थितौ ।

that means it is a corollary of the 16th chapter. The 18th chapter summaries the entire story of the Song. When this conception or type of composition is accepted, the charge or statement of repetitions vanishes.

The several Doctrines advanced by the different commentators are included in the Gita or Song no doubt but according to the Saint they serve as mere references, whereas the Author himself reduces the whole Song to a cyclic order as follows :

हे उपजे आणि नासे । ते मायावशे दिसे ॥
येऱ्हवी तत्त्वता वस्तुचे असे । ते अविनाशचि ॥ २।१०५

उपजे ते नाशे । नाशिले पुनरपि दिसें ॥
हें घटिका यन्त्र जैसे । परिभ्रमे गा ॥ २।१५९

What appears and vanishes, is a mere play of Illusion or Maya, whereas the Absolute Sub-stratum i e. the Brahman is unchanging. The cycle of births and deaths is uninterrupted and remains constantly moving like a water-wheel

Brahma = Ahyatma = Karma = Adhyatma = Brahma.

Besides the Saint boldly declares that the Teeka and the Song are only one, both being prototypes of of one another and sung by the same Lord Shri Krishna. The last verse of the 2nd chapter and the last verse of the 8th chapter convey the same import though they seem to be differently worded. The former is the philosophical ideal to be achieved, the latter is the *actual height reached by the seeker after* his scientific pursuit of the pathway propounded in chapters from 3 to 8 both inclusive.

Chapter 2nd is the philosophy of the Goal, *chapters 3 to 8 cover up the science to reach the Goal.*

एषा ब्राह्मीस्थिति पार्थ नैना प्राप्य विमुह्यति ।
स्थित्वाऽस्या मन्तकालेऽपि ब्रह्म निर्वाण मृच्छति ॥ २।७२

This state of the Individual is the final state of beatification and there he remains above all temptations and even when he has to cast off this tabernacle, he plunges headlong into the Infinite Brahman (2/72)

वेदेषु यज्ञेषु तपस्सु चैव दानेषुयत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परंस्थान मुपैतिचाद्यम् ॥ ८।२८

Howsoever enticing may be the rewards accruing from the study of the Vedas, from the practice of penances, from the performances of sacrifices or from the bounteous donations and gifts, a Yogin despises them all and seeks shelter in the Original Abode from which he has sprung up. (8/28)

Both are and mean the same and they signify the Goal to be reached and this is the message of the Song sung by the Author. In conclusion returning to the Original Abode from which the Human-Beings have sprung up is the Goal to be reached.

In the case of the former a Yogin does not condescend to fall back upon the pleasures accruing from the meritorious acts and in the latter he despises them all and plunges headlong in the Brahman – the Absolute Substratum



CHAPTER II

The Philosophy of God-realisation, God-intoxication and God-immersion.

प्रथमी अर्जुनाचा विषादु। दुजी बोलिला योगु विशदु।
परी साख्य बुद्धीसी भेदु। दाऊनिया ॥

The first chapter graphically narrates the cuase of despondence on the part of Arjuna. The, second chapter drives Arjuna to action,simultaneously *explaining to him the inherent principles of the path* of wisdom as differentiated from the path of action

The author has very ingeniously selected the battle field as the scene of the Song; because here the God of Death incarnate, is seen playing havoc in mercilessly carrying on the horrid task of wholesale human slaughter. And nothing can be more befitting than this place or back ground to study the problem of life and death.

We have seen in the last chapter that the Verses as well as the chapters in the Song are arranged in a continuous and continued succession and that the chapters are arranged *like the ascending steps of a* ladder, one step rising above the other in order. Thus in the first part of the Song when the 9th chapter is excluded, being the concise and precise

summary of the Song, the 8th chapter is the culminating point of the Song, and the last line of the last verse gives the massage of the Song proper :-

"योगी परंस्थानमुपैति चाद्यम्"

Now let us descend down the steps of the ladder and come to the first chapter, the opening and background of the Song

Here we find that Arjuna the disciple is painted as a hero, stricken with terror and dismay at the sight of the Affray in which he had to play his role of a warrior. He declines to fight on and paints a vivid picture of the horrors of war and the consequences accruing therefrom, with a view to disuade his master from compelling him to fight on and fulfil his duty devolving upon him as a warrior for the time being.

In the 2nd chapter Lord Krishna the master, tries first to persuade his disciple to give up his fears regarding the success or otherwise as well as the consequences of the battle, and discharge his duties without any hesitation.

Arjuna, the disciple, remained heedless to these temporary persuasions and the presceptor had to resort to remedies that could thoroughly root out the very nucleus of the disease.

Here is the advice in the form of philosophy

not cnly of God-realisation but that of God-intoxication and and God-immersion.

There are two paths leading to the gateway of providence, namely, the path of action & the path of knowledge. The path of action is insisted upon for the human beings to follow, as it is the easier of the two to practise, and yet it is clearly pointed out that the inherent principles of the path of knowledge should not be lost sight of in the action.

The master explains to the disciple the tenets of the Sankhya Philosophy or the path of wisdom and tries to bring home unto him the immortality of the Soul, thereby establishing the impossibility of any person or persons committing suicide, or either killing one-another or in turn being killed by others. The change that takes place is the change in the form or external aspect, the spirit within remaining in tact all through.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११

You are mourning over the loss of those who should not be mourned for, and have still the audacity to preach the gospel unto me. The wise never grieve over either the living or the dead ones.

तू जाणता तरी म्हणविसी । परी नेणिवेतें न संडिसी ॥
आणि शिकवूं म्हणो तरी बोलसी । बहु साल नीती ॥ २-१२
तरी सांगणा अर्जुना । तुज पासुनि निघाली या त्रिभुवना ।
हे अनादि सिद्ध रचना । ते नटिके मानी ॥

एथ समर्थु एक आथी । तया पासूनि भूते होती ।
तरी हे वायाचि काय बोलती । जगामाजी ॥
हो कां साम्रत ऐसे जाहले । जे हे जन्मे तुवा सृजिले ।
आणि नाशु पावे नाशिले । तुझे नि काई ॥
की तूं एक वधिता । आणि सकळ लोकु हा मरता ।
ऐसी भ्रांती झणे चित्ता । येवो देसी ।
अनादि सिद्ध हे आघवे । होत जात स्वभावे ।
तरी तुवा का शोचावे । सांगे मज ॥

You say you are wise and are not giving up your ignorance And if I were to teach you something you are yourselves preaching the gospel unto me. Now please say unto me if you are the origin of all the three worlds. Is it a mere myth, when they say that the world is eternal ? Is it also a myth when they say "Providence is all omnipotent from whom have sprung up all beings in the world ?" Has it now come to pass that you have become the creator as well as the destroyer of the world ? Have you become the destroyer and the world is being destroyed at your hands ? The world is eternal. It appears and disappears according to the laws of Nature. Why should you then mourn over the inevitable ?

नत्वेवाहं जातु नासं न त्वं नेमेजनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमतः परम् ॥ २।१२
जैसे पवने तोय हालविले । आणि तरंगाकार जाहले ।
तरी कवणें जन्मले । म्हणो ये तेथ ॥ २।१०६
तेंचि वायूचे स्फुरण ठेले । आणि उदक सहज सपाट जाहले ।
तरी आता काय निमाले । विचारी पां ॥ २।१०७

It is not indeed the case that you and I and all these rulers never existed before, nor shall it ever happen that all of us shall cease to exist hereafter. Just as when the breeze is there, ripples do rise on the surface of water. Can we say then that something is born over the surface of the water? Similarly when the breeze becomes still and the surface of water becomes plain, can we say that something has suffered destruction?

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २।१३
तैसी चैतन्याच्या ठायी । इये शरीरान्तरे होती जाती पाही ।
ऐसे जाणे तया नाही । व्यामोह दु:ख ॥ २।११०

Just as the tenant of the human body has to pass through all the stages of the body viz. The childhood, youth and oldage. Similarly when the existing frame is decayed, the tenant has to shift to another frame for a change. Courage alone saves him from delusion. *And thus the immortal soul* shifts from one human frame to another several times. And he, who realises this aspect of the Immortal soul, is free from the bondage of delusion.

मात्रास्पर्शास्तु कौंतेय शीतोष्णसुखदु: खदा: ।
आगमापायिनोऽनित्या. तांस्तितिक्षस्व भारत ॥ १४

Attachment to sense-objects results in the experience of heat and cold, pleasure and pain. But these experiences are not *enduring* or *lasting* or are

evanescent and therefore have to be endured or tolerated

य हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५

He who is not affected by the sense-objects and rises superior to pleasure or pain resulting there-from alone courageously stands the test of escaping from the cycle of births and deaths

हे विषय जयात नाकळिती । तया सुख दुःख दोन्ही न पवती ।
आणि गर्भवासुसंगती । नाही तया ॥ २ १२३
तो नित्यरूप पाया । वोळखावा सर्वथा ।
जो या इंद्रियार्थां । नागवचि ॥ १२४

He, who is not enticed by the sense objects and is free from both pleasure or pain, automatically escapes the cycle of births and deaths Know him to be eternal indeed who is not ensnared by these sense objects

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २।१६

That, which does not exist, can never come into being nor can that which exists, be ever lost in nature. The great seers of truth have thoroughly realised the inherent nature of these two aspects together

Note .– Just as they say in chemistry, Matter is indestructible or nothing is lost in Nature, whereas the forms only change.

अविनाशितु तद्विद्धियेन सर्वमिदंततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ।। २।१७

That which premeates the whole world can never be destroyed. No one can dream of putting an end to this Eternal Substance.

अतवंत इमेदेहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्मात् युध्यस्वभारत ।। २।१८

The human frames put on by this Eternal Substance have *an end in themselves and therefore* you should not hesitate to fight on.

नैन छिन्दन्ति शस्त्राणि नैनंदहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुत ।। २।२३
अच्छेद्योऽयमदाह्योऽयं मक्लेद्योऽशोष्य एवच ।
नित्यः सर्वगतः स्थाणुरचलोऽय सनातनः ।। २।२४

This eternal substance is proof against any weapons as well as against fire water or wind This substannce cannot be cut asunder, cannot be burnt, cannot be drifted away by the current of water nor can be evaporated This substance is Eternal, all pervading, *stable, stationary and perpetual.*

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ।। २–२५

The Brahman is absolute, beyond imagination unchangeable and hence *when you have realised the* same, there shall be no occasion or ground for you to mourn over anything.

हा तर्कांचिये दिठी । गोचर नोहे किरीटी ।
ध्यान याचिये भेटी । उत्कंठा वाहे ॥ २-१४८
हा सदा दुर्लभु मना । आपु नोहे साधना ।
निःसीमु हा अर्जुना । पुरुषोत्तमु ॥
हा गुणत्रय रहितु । व्यक्तीसि अतीतु ।
अनादि अविकृतु । सर्वरुपु ॥
अर्जुना ऐसा हा जाणावा । सकलात्मकु देखावा ।
मग सहजे शोकु आघवा । हरेल तुझा २-१५१

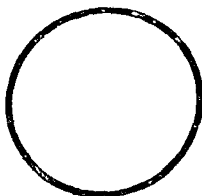
This Brahman is beyond the scope of imagination. Seekers eagerly concentrate for his achievement. The mind cannot reach him. He is beyond all means of attainment and on top of these all he is infinite. He is unalloyed and beyond all contamination of the three qualities or gunas. He is without beginning, unchanging, all pervading and assuming all possible forms.

You have to know him in all the aspects and realise and experience his vision. Then alone you will have no occasion to mourn over any thing in the world.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७
उपजे ते नाशे । नाशले पुनरपि दिसे ।
हे घटिका यंत्र जैसे । परिभ्रमेगा ॥ २-१५९

A person, who is born, is destined to die and death is followed by birth in succession. And therefore you have no reason to mourn over this inevitable cycle of births and deaths.

Birth is fol'owed by death and death by birth again, just as a water wheel rotating on its axis, in a cyclic *order and filling, emptying and refilling* jugs of water in succession The phenomenon of the creation and destruction of the Universe is unreal and a mirage following one another in succession due to illusion accompanying providence like a *shadow* as if it were the wheel rotating on its axis filling jugs with water emptying and refilling them in a cyclic *order*



It is a water wheel and an illusion of providence says Dnyaneshwar This is a cycle of evolution from and Involution into the Brahma

Emergence उत्पत्ति Existence स्थिति Destruction विनाश Immersion लय

क्रीडार्थं सृजसि प्रपचमखिल क्रीडामृगास्तेजना ।
यत्कर्माचरित मयाच भवत प्रीत्यैभवत्वेवतत्

शम्भो स्वस्य कुतूहलस्य करण मच्चेष्टितं निश्चितम्
तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया
शिवानन्दलहरी श्रीशंकराचार्या:

Oh Lord, the Universe is a game of recreation for you. The Human beings are so many animals in your circus. The actions done by me are all intended to secure your grace and pleasure. And as my actions are definitely done to satisfy your curiosity, therefore it is an obligation on you that you must care for my welfare Thus the creation of the universe is a game of recreation for providence as is depicted in this verse by Shri. Shankaracharya.

अव्यक्तादीनि भूतानि व्यक्त मध्यानि भारत ।
अव्यक्त निधनान्येव तत्रका परिदेवना ॥ (2-28)

All the beings in the Universe have their origin in the Absolte substratum called the invisible Brahman. They appear to be visible in form in the Interval and again they merge or disappear in the same substratum. You have no occasion, therefore to mourn over them.

जिये समस्ते द्ये भूतें । जन्मा आदि अमूर्तें ।
मग पातलो व्यक्तीत । जन्मलेया ॥
निये दायादि जेय जाती । तेय निभ्रान्त आने नव्हती ।
देसे पूर्वस्थितीचि येती । आपुलिये ॥
परी मध्ये जे प्रतिभासे । ते निद्रिता स्वप्न जैसे ।
तैसा आकारु हा मायावशे । सत्वरूपी ॥
ना नरी पवने स्पर्शिले नीर । पडियासे तरंगाकार ।
का परापेक्षा अलंकार । व्यक्ती कनकी ॥

तैसे सकळ हे मूर्त । जाणपां मायाकारित ।
जैसे आकाशी विवत । अभ्रपटल ॥
तैसे आदं.चि जे नाही । तयालागी तू रुदसी काई ॥
तू अवीट ते पाही । चैतन्य एक ॥

All the living beings before birth are formless and invisible and after birth assume their seperate entities After death also, without any change, they return to their orginal invisible formless condition. During the interval between birth and death, what appears to be a seperate entity is only an illusion *enveloping the soul inside, just as a person dreaming* while asleep, feels the reality of the illusion passing before his eycs, just as ripples are seen on the surface of water set in motion by a breeze, or just as a piece of gold is transformed into various types of ornaments at the sweet will of the architect; similarly the invisible formless Brahman, through the influence of its own illusion, assumes concrete forms in the process of creation, just as clouds are formed in the formless sky.

Therefore, you have no reason to mourn over what has no existence at all.

There is only one eternal substance called the Brahman, the absoluue substratum *And you fix* your gaze on the same

जयाची आर्तीचि भोगित । विपयी त्यजिल्के मत ।
जयालागी विरक्त । वनवासिये ॥
दृष्टि सूनि जयाते । ब्रह्मचर्यादि व्रते ।
मुनीश्वर तपाते । आचरताति ॥

Anxiously intent on the achievement of the realisation of Brahman, the sages have despised the sense-objects. Renouncing the worldly pleasures others have taken resort to the Forests. Still others have taken the vow of celibacy and have fixed their gaze on the Brahman and the sages have been practising penance also with the same object in view.

आश्चर्यवत् पश्यति कश्चिदेन ।
आश्चर्यवत् वदति तथैव चान्य: ॥
आश्चर्यवच्चैनमन्य शृणोति ।
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २।२९

Now amongst those that are striving for the vision of the Brahman, the few that suceed in being blessed with the vision are struck with bewilderment at the sight. Still fewer that succed in conversing with the Brahman remain still in amazement. Others that could listen to the response from the Brahman lose their consciousness altogether and finally they are struck dumb to describe what has passed between the Brahman and themselves. "वेद" is used here in the sense of being able to explain, as will be seen from the followin commentary.

एक थवरी निश्चळ । जे निहाळितां केवळ ॥
विसरले सकळ । संसार जात ॥
एक गुणानुवादकरितां । उपरति होउनि चित्ता ।
निरवधि तल्लीनता । निरंतर ॥
एक ऐकतांचि निवाले । ते देहभावीं सांडिले ।
एक अनुभवें पावले । अबोलणा ॥

जैस सरिता ओघ समस्त । समुद्रामाजी मिळन ।
परी माघौत न समात । परतले नाही ॥
तैसिया योगीश्वराचिया मती । मिळणीसवे एकवटती ।
परा जे विचारूनि पुनरावृत्ति । भजतीचिना ॥

On attaining self-realisation some with perfect peace of mind lose entirely the cognisance of the worldly life and its possessions Others experience *infinite trance all along when their mind becomes* inturned as they try to converse in words with what they see before their eyes Still others listening to the responsive conversation, forget their very existence in the Human frame And at last with the height or climax of experience, some are dissolved in the Brahman the absolute substratum As for instance several currents of rivers flowing into the ocean never turn back for want of accommodation or entrance *in the ocean*

Similarly the mighty sages plunge at sight headlong in The Brahman and thereafter knowingly, on purpose, avoid coming into existence again

देही नित्यमवध्योऽयं देहेसवस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

The tenant occupying the Human frame or any other frame in general is immortal and cannot be killed And therefore it does not behove you to mourn over the loss of any beings in the world, at all

जे सर्वत्र सर्वही देहि । जया करिताही घातु नाही ।
ते विश्वात्मक तू पाही । चैतन्य एक ।

जयाचेनिस्वभावे । हे होत जात आघवे ।
तरी सांग काय शोचावे । एथ तुवा ॥
एऱ्हवी तरी पार्था । तुज का नेणो नमनेचि चित्ता ।
परी किडाळ हे शोचितां । बहुतीं परी ॥

Please see that, there is only one spirit pervading the Universe, which exists every where and in all frames and can never be destroyed even if one means to do it. Every thing takes place by his will-power and therefore please say, where is the ground for you to mourn over anythings. Otherwise, I see no reason why this should not appeal to you, because it is the highest truth. Please beware, in all respects such mourning does not befit you after all. The tenets of the Sankhya Philosophy thus establish the Immortality of the Soul, no doubt. But there is one danger in this aspect of this philosophy of Immortality in the hands of persons, who are ignorant themselves and still profess to know the truth. And this danger consists in the deliberate attempt to commit suicide oneself or to kill another in cold blood without rhime or reason, when the Human frame is the only means or weapon in their hands for material as well as spiritual ends It is to prevent such interpretation of the Immortality in practical life, that duty devolving upon the Individual according to the laws of the Society in which he lives, has been specially emphasised upon the disciple to follow the right path, when emegency enshrouds the correct path of Action, and bewilders the Actor.

स्वधर्ममपिचावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धात् श्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥

Even if you look to the duty devolving upon you as a warrior you have no ground to hesitate. Because *for a warrior nothing can be more welcome* than an occasion to fight in a righteous cause.

तूं अझुनी कां न विचारिसी । काय हे चिंतितु आहासि ॥
स्वधर्मु तो विसरलासि । तरावे जेणे ।
अर्जुना तुझे चित्त । जरी जाहले द्रवीभूत ॥
तरी हे अनुचित । संग्राम समयी ॥
अगा गोक्षीर जरी जाहल । तरी पथ्यासी नाही म्हणितले ।
ऐसेनिही विष होय सूदले । नवज्वरी देता ॥
तैसे आनीआनकरितां । नाशु होईल हिता ।
म्हणवूनि तू आतां । सावध होई ॥

Still you have time to think over what you have been arriving at. You have wholesale forgotten the duty devolving upon you as a warrior, which alone is capable of saving you from your cowardly act. My dear disciple, says the Lord, even though you are being tempted to be merciful, such kindness on your part is altogether misplaced in the thick of fight ahead of you Please see, even milk cannot be prescribed as a *diet when the patient is down with* typhoid, as it will act as a poison to him. Therefore, misplacing one thing for another is bound to result in destruction. *Please therefore be cautious* at this stage.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥

It is good luck on the part of a warrior when he gets this chance to fight in such a battle, as it leads to the gateway of heaven.

क्षत्रिये बहुत पुण्य कीजे । तैं झुज ऐसे लाहिजे ।
जैसे मार्गें जातां आडळिजे । चिंतामणि ॥
ना तरी जांभया पसरे मुख । तेथ अवचटे पडे पीयूख ।
तैसा संग्रामु हा देख । पातला असे ॥

It is solely due to the fruit of several good acts that a warrior gets the chance of a battle, just as a traveller luckily finds a costly jewel on the high road, or just as nectar happens to drop in a mouth opened while yawning

Then the Lord takes the occasion to paint a still more horrid picture before the disciple regarding the evil consequences that are bound to follow as a result of the inaction on the part of Arjuna, only with a view to incite him to proper action.

And at last the Lord sums up his advice in two verses as under :-

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ।
सुखदुःखे समेकृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

If you meet with death in the battle you will go to heaven and if you will win, you will be the ruler of the Earth. Please therefore summon up courage and fight on with firm determination. Ple

therefore be indifferent to pleasure or pain, gain or loss or victory or defeat and be ready to fight on. And you will thus be free from any taint of sin.

सुखी संतोषा न यावे । दुःखी विषादा न भजावे ।
आणि लाभालाभ न धरावे । मनामाजी ॥
एथ विजयपण होईल । की सर्वथा देह जाईल ।
हे आधीचि काहीं पुढील । चिंतावेना ॥
आपणपयां उचिता । स्वधर्में राहाटतां ।
जे पावे ते निवांता । साहोनि जावे ॥ २२८

Do not exult to gain favourable results nor lose courage with sad experiences. And never set you eye on gain or loss in your actions. Never think of victory or death before-hand when you fight on. Bear patiently the consequences when you discharge your duties according to your conscience and environments.

The Lord, after this, puts an end to his discussion of the tenets of the Sankhya Philosophy.

There are according to the song two paths leading to the Gate way of Providence or Brahman the Absolute for ultimate immersion in the infinite Brahman viz the Path of wisdom and the path of action.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबंधं प्रहास्यसि ॥ ३९

The Human body is the only property or machine at the disposal of all Human beings with the

help of which they can attain self realisation. The exquisite skill in order to find out the shortest cut for the gate way of Providence lies in having an exact analysis of this composite frame, which couceals the spirit inside.

The spirit inside lies hidden deep in the composite frame. This frame is to be detached from the spirit inside And naturally there can be two ways to attain this detachment. One will be, not to make use of the several parts of the machine and allow them to wither away or rust automatically and the second will be to make a judicious use of them all and thereby cause them to wear away by exhaustion. When this detachment is achieved by withering away or wearing away, the inner spirit will be free to come out and manifest itself before the seeker. And this is God realisation. The analytical mehtod of withering away is the Sankhya method, the synthetical method of wearing away is the Karmayoga method to approach the gate way.

सैन्य अवघेचि मरावे । मग राज्यपद हातासि यावे ।
सैन्य असताचि राज्य करावे । हे तो कळेना ॥

The ambition to rule when the entire army has perished is ridiculous To become the ruler when the army is intact, is exactly what is to be desired

The Lord says " So far I have dealt with the Sankhya doctrine or the path of wisdom. Please listen to the tenets of the path of action now. And

with your intellect riveted on this path of action, you will automatically be free from the bonds of actions themselves done by you."

> नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
> स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४०

Here, there is no break in the continuity (i e. the path of wisdom is still there at the back to guide the actions) and there is also no danger of any interruption. Howsoever small may be the progress on this path, it will still save you from even a precipitate fall. Now this path of action is more suited for human beings to follow as it is the easier of the two to act upon, without losing sight of the goal ahead Besides though this 2nd path seems apparently to vary from the 1st, in actual practice this path not only includes the inherent principles of the path of wisdom, but in addition enjoins upon the Actor, to be heedless to the results or fruits of the actions performed.

> अर्जुना ते पुण्यवशें । जरी अल्पचि हृदयीं बुद्धि प्रकाशे ।
> तरी अशेषही नाशे । संसारभय ॥

The Lord says to Arjuna, if on the strength of the merits of your former life, the light of intuition dawns in your heart. even to a very small extent, it will completely set aside the danger of the cycle of births and deaths

> व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
> बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

The intellectual faculty of discrimination and determination if firm, , is only one and if wavering it leads to several off-shoots and makes the victim quite unsteady.

तैसी दुर्लभ जे सद्‌बुद्धि । जिये परमात्माचि अवधि ।
जैसा गंगेसी उदधी । निरंतर ॥
तैसे ईश्वरावाचुनि कांही । जिये आणीक लाणी नाही ।
ते एकचि बुद्धि पाही । अर्जुना जगी ॥

Rare is the unalloyed intellect, which has for its destination or goal the vision of the Lord alone, as ocean is the destination to the current of the Ganges.

Therefore, that type of intellect, which has for its destination nothing but the vision of the Lord, is only one and final in the whole world

येर ते दुर्मती । जे बहुधा असे विकरती ।
तेथ निरंतर रमती । अविवेकिये ॥
म्हणौनि तया पार्था । स्वर्ग संसार नरकावस्था ।
आत्मसुख सर्वथा । दृष्ट नाही ॥

Whereas the diseased and perverted intellect pleases only the thoughtless victims, as it branches off in serveral directions of virtues as well as vices And hence these victims ever hanker after pleasures of the world, heaven and hell, the vision of the Lord remaining perpetually out of their sight.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरता: पार्थ नान्यदस्तीतिवादिनः ।

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

Those foolish ones, who take their stand on the dictum of the Vedas, and who boldly state that there is nothing else beyond this dictum, revel all along in this pompous talk. They are ever hankering after desires and pleasures in the heaven, and enjoyment of Sovereign dignity resulting from their specific and prolific activities which ultimately lead to the cycle of births and fresh performances again and again. They are craving for enjoyment and authority and when their mind is thus absorbed by these thoughts, their faculty of discrimination and determination becomes unhinged and entirely slippery or flexible.

दैवें अमृतकुंभ जोडला । तो पायें हाणोनि उलंडिला ॥
तैसा नासिती धर्मु आपुला । हेतुकामें ॥

As a pitcher of Nectar, secured as a game of chance or fate is deliberately over-turned with a kick, similarly they spoil their meritorious deeds by hanckring after the fruits resulting therefrom.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

The subject matter of the Vedas involves the influence of the three GUNAS or qualities viz. Satwa, Rajas and Tamas Therefore the Lord exhorts Arjuna

to get beyond the pale of this influenee to rise superior to all opposites like pleasure and pain etc., to remain in everlasting purity of the Satwa quality, to be above want of any gain or any protection and to be content with the vision of the Lord before his eyes

तू गुणत्रयाते अव्हेरी । मी माझे हे न करी ॥
एक आत्मसुख अंतरी । विसब झणी ॥

You rise superior to the three qualities, give up egoism and all attachment to every thing attached to the self and never for a moment miss the vision of self realisation and the satisfaction arising therefrom.

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

When there are floods all around, you have to be content with the small well at your disposal. Similarly for a Brahmin having the touch of self realisation has to select from the ocean of the Vedas, what appeals to him most for his self realisation.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

You have to discharge duties devolving upon you with the help of the human machine at your disposal irrespective of the results accruing therefrom Nay further than this, your inspiration to duty itself should not proceed from the fruits attending the Acts and lastly you ought not to allow the machine to rust by inaction

आम्ही समस्तही विचारिलें । तंव तंव ऐसेचि हे मना आले ।
जे न संडिजे तुवां आपुले । विहित कर्म ॥
परी कर्मफळी आस न करावी । आणि कुकर्मी संगती न व्हावी ॥
हे सत्क्रियाचि आचरावी । हेतूविण ॥

We have considered this problem in all its aspects and have arrived at the conclusion that you should not give up your legitimate duty devolving upon you and simultaneously please set your eyes not on the fruits of actions performed nor stoop to commit any evil deeds and discharge your righteous duties as they devolve on you according to of circumstances for the sake of duty alone without any motive.

योगस्थः कुरु कर्माणि सगं त्यक्त्वा धनंजय ।
सिद्धयसिद्धयो समो भूत्वा समत्वं योग उच्यते ।

With strict adherence to the path of action and void of all attachment to anything, please do your duty. Equanimity of mind in all cases of success or failure is styled as yoga.

तू योगयुक्त होऊनी । फळाचा संगु टाकुनी ।
मग अर्जुना चित्त देऊनी । करी कर्मे ॥ २-२६७
परी आदरिले कर्म दैवे । जरी समाप्तीते पावे ।
तरी विशेषे तेथ तोषावे । हेंहि नको ॥
की निमित्ते कोणे एके । ते सिद्धि न वचता ठाके ॥
तरी तेथिचेनि अपरितोखे । क्षोभावे ना ॥
आचरतां सिद्धि गेले । तरी काजाचि कीर आले ॥
परी ठेलियाही सगुण जाहले । ऐसेचि मानी ॥
देखे जेतुलाले कर्म निपजे । तेतुले आदिपुरुषी अर्पिजे ॥

तरी परिपूर्ण सहजें । जाहाले जाणें ॥
देखें संतासंतकर्मी । जे हे सरिसेपण मनोधर्मी ॥
तेचि योगस्थिती उत्तमी । प्रशंसिजे ॥
अर्जुना समत्व चित्ताचें । तेचि सार जाण योगाचें ।
जेथ मन आणि बुद्धीचें । ऐक्य आथी ॥ २७३

Concentrate your attention on the path of action and discharge your duties, regardless of the fruits thereof If you succeed in your actions so far so good, but even when the actions come to a standstill, be pleased that you have discharged your duty. Offer your actions to God, the supreme being and there is an end to them all. Mental equipoise in the case of both success and failure is looked upon by the learned as the height or climax of yoga. Balance of mind is the essence of yoga, wherein the mind is in perfect harmony with the intellect.

तो बुद्धियोगु विचरिता । बहुतें पाडें पार्था ।
दिसे हा अतका । कर्मयोगु ॥
परी तेचि कर्म आचरिजे । तरीच हा योगु पाविजे ॥
जे कर्मशेष सहजें । योगस्थिती ॥

Mere pursuit of actions stands far below the mark when compared with the Royal path of actions. Yet such actions are necessary for the achievement of the Royal path, which means and implies the termination of actions themselves.

We can cite here the living glorious example of (the Gladstone of India on Church and state), the great Lokmanya Tilak, when he, at the age of 52,

after his speech for six days during the trial, being convicted by the Judge for a term of rigorous imprisonment of six long years, began to snore and fell fast asleep in the car, which required only half an hour to reach the Mahalaxmi station, where the B. B. C. I. Railway train was kept waiting for his transportation. No wonder that the police escort conveying him to the Railway station was struck dumb with dismay at the sight of this transcendental personality. Generally a man of the world has his eye on the fruit of actions performed by him, but then an honest man following the genuine path of action in the real sense of the term, discharges his duties for the sake of duty alone and simultaneously sets his heart inwardly on the path of wisdom. And in course of time he attains that state where he is free from the bondage of births and deaths:

ते कर्मी तरी वर्तती । परी कर्मफळा नातळती ॥
आणि यातायाती लोपती । अर्जुना तया ॥ २७८
मग निरामयभरित । पावती पद अच्युत ।
ते बुद्धियोगयुक्त । धनुर्धरा ॥

Active in their life, they despise the fruits of their actions and naturally they escape from the cycle of births and deaths. And these high souls, following the path of action finally reach the eternal abode of bliss.

तू ऐसा तँ होसी । जै मोहातें यथा साडिसी ।
आणि वैराग्य मानसी । रापरेल ॥

मग निष्कळंक गहन । उपजेल आत्मज्ञान ।
तेणे नि चाडे होईल मन । अपैसे तुझे ।।

Shrikrishna exhorts Arjuna that he would also attain that state, when he would give up his ignorance and inculcate the spirit of genuine renunciation. This stage would automatically be followed by the advent or birth of self knowledge and thus his vision would be cleard up. This is the philosophy and this is god realisation

As per तत्त्वमसि which is श्रुतिवाक्य –
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ।।
इन्द्रियांचिया संगती । जिये पसरू होतसे मती
ते स्थिर होईल मागुती । आत्मस्वरूपी ।
समाधिसुखी केवळ । जै बुद्धि होईल निश्चळ ।
तै पावसी तूं सकळ । योगस्थिती ।।

When your intellect confounded by the over much reading of the Vedas, comes to a standstill, and the intuition thus awakened is riveted on the realisation of your own self, then you will have attained that state when the individual soul will be linked with the Universal Soul i e. the Brahman Absolute. The mind and intellect confounded by their contact with the senses and the sense-objects, will gradually come to a standstill and will be riveted on the realisation of their own self resulting from the awakening of the intuition. You will attain that state when the individual soul will be united with the

Universal Soul, when your mind and intellect will be calm and the intuition thus awakened will result in the manifestation of the soul inside. Thus God realisation is a process and not an end in itself. It leads to God intoxication and final immersion in God.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४

At these words, Arjuna asks the Lord to explain to him the characteristic features with respect to his actions, movements, speech etc of the person, who has attained the stage of such beautification and union with the Infinite Brahman.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ॥
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६
यः सर्वत्रानभिस्नेहः तत् तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८

These four verses delineate the characteristic features i e Speech etc of the स्थितप्रज्ञः

(1) Such a person, says the Lord, gives up all desires secretly lurking in his mind and is quite content with the *self manifestation* or vision of God in front of him.

(2) He is heedless to the pain or pleasure arising from the events of grief or happiness

and remains undisturbed from emotions causing satisfaction, fear or wrath. viz. Compare.

प्रसन्नतां यानगताऽभिषेकत: ।
तथानमम्ले वनवासदु:खत: ॥

The great Ram did not feel exulted when he was to be crowned with the emplems of the Prince, nor did he sink down with dejection, when he was exiled to the forest.

(3) He remains unattached even though he meets with incidents favourable or unfavourable and rises superior to all happenings causing happiness or hatred

(4) He is prepared to welcome objects of enjoyment at will and is ready to renounce them all instantaneously like a tortoise outstretching or expanding and retracting its limbs at will, thus keeping his senses under control from sense objects, which are likely to attract his attention.

विषया विनिवर्तन्ते निराहारस्य देहिन: ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The tenants of the Human machine can compel the sense-objects to recede from them by observing strict dietary control bordering on or amounting to even abstention from food; yet the craving for the sense-objects stealthily lurking in the remotest recesses of the heart persists, until the hidden

souls manifest themselves before the eyes, or until they have the vision of the Lord viz God-realisation before their eyes.

रागद्वेषवियुक्तैस्तु विषयानिंद्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

Thereafter the Lord says that the moisture of the grace of God descends upon him, who in the midst of enjoyment keeps his senses under control and free from affection or hatred towards the sense-objects.

प्रसादे सर्वदु:खाना हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धि पर्यवतिष्ठते ॥ २-६५

With the grace of God all miseries come to an end and when one attains mental equipoise, his intellect remains automatically riveted on the Lord the Eternal Brahman.

देखे अखंडित प्रसन्नता । आथी जेथ चित्ता ।
तेथे रिगणे नाही समस्तां । संसारदु:खा ॥
जैसा अमृताचा निर्झरु । प्रसवे जयाचा जठरु ॥
तया क्षुधेतृषेचा अडदरु । कहींचि नाही ।
तैसे हृदय प्रसन्न होये । तरी दुःख कैंचे के आहे ॥
तेथ आपैसी बुद्धि राहे । परमात्मरूपी ॥
जैसा निर्वातींचा दीपु । सर्वथा नेणे कंपु ॥
तैसा स्थिरबुद्धि स्वस्वरूपु । योगयुक्तु ॥

Worldly miseries find no soft corner whethre there is uninterrupted mental equipoise, just as a person endowed with glands in his stomach, secreting

Nectar, never feels the pinch of hunger or thirst. Similarly no touch of sorrow can affect a still mind and his intellect rests motionless as riveted on the Lord just as a flame does not flicker in a breezeless place. Similarly a person with his steady intellect coupled with mental equipoise remains entirely absorbed in the infinite Brahman, which is nothing but his own image.

Towards the close of the chapter, the Lord paints the ideal picture of such a person again four fold.

These four aspects are like the four legs of a stool which remains in perfect state of equilibrium.

या निशा सर्वभूतानां । तस्यां जागर्ति सयमी ।
यस्या जाग्रति भूतानि । सा निशा पश्यतो मुनेः ॥ ६९
आपूर्यमाणमचलप्रतिष्ठं समुद्रमाप प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे । म शान्तिमाप्नोति न कामकामी ॥७०
विहाय कामान्य. सर्वान्पुमाश्चरति: नि.स्पृह. ॥
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१
एषा ब्राम्ही स्थितिः पार्थ नैना प्राप्य विमुह्यति ॥
स्थित्वाऽस्यामन्तकालेऽपि ब्रम्हनिर्वाणमृच्छति ॥ ७२

(1) He is indifferent to objects which excite the attention of the common mass of humanity and he feels keenly interested where the common mass is entirely apathetic. This amounts to
स्थितप्रज्ञः किमासीत –

(2) Just as the ocean is still even when streams of rivers flow in from all sides, similarly he feels

undisturbed when the senses are surrounded with sense-objects from all sides and remains in perfect peace of mind. This amounts to—

स्थित प्रज्ञ. कि प्रभापेत् ।

For example, the great Lokmanya Tilak visited Sangli in the last days of his life. During his stay at Sangli, he unhesitatingly complied with the request of more than fifty families to sanctify their homes by his visit. At every place, along with others, he was offered eatables with a cup of milk and he did justice every-where by sucking up his finger-end dipped in a tiny spoonful from the cup of milk.

(3) Such a person, being indifferent to sense-objects moves about void of all attachment and loses all consciousness about his self and any thing attached to the self This amounts to स्थितप्रज्ञ: किंव्रजेत i e. he realises that he is surrounded by Brahman on all sides This is God-Intoxication or अहंब्रम्हास्मि ।

(4) This state of the individual is the final state of beatification and there he remains above all temptations and even when he has to cast off this tabernacle, he plunges head long into the infinite Brahman

This is God Immersion. सर्वंखल्विदंब्रम्ह— This is the ideal picture of the person painted by Lord Shri-Krishna for Arjuna and this is infact the philosophy of the Goal to be reached by mortals.

How to achieve this end, forms part of the science of God-realisation and this scientific explanation begins with the 3rd chapter.

That the realisation of God also is a graded course to follow in the spiritual realm, as we have graded courses to follow in the Universities of the material world, is borne out in clear terms by the following extracts from Dr. Gurudeo Ranade's "Pathway to God" (H L) page 40/

' If we were just to analyse the different attitudes with which philosophers at different times have approached such an utlimate question of 'Knowledge'. We can say that there are four such attitudes possible, – the attitude of the Sophists, Socrates, Shuka and Kabir If now we were asked to mention tersely the central points in the attitudes, we might say on the whole that the Sophists did not know that they did not know. Socrates knew that he did not know Shuka did not know that he knew And Kabir knew that he knew. This knowledge gave Kabir the confidence that he had reached the highest state of beatification and that he would never be born again.

तत्त्वमसि, अहंब्रह्मास्मि, सर्वंखल्विदंब्रह्म –

God realisation, God Intoxication, God Immersion are therefore stages of spiritual development.

Shrimat Shankaracharya also supports the same reasoning.

आदौ ब्रह्माहमस्मीत्यनुभवउदिते खल्विदंब्रह्मपश्चात् ॥

No. 3 The century of verses-

Experience of

" God-intoxication precedes

that of God-immersion "

CHAPTER III

The Science of God realisation God Intoxication and God Immersion begins:—

तिजी केवळ कर्म प्रतिष्ठिले। Mere action is propounded in the 3rd chapter.

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३।१

Now, Arjuna, being enamoured of the ideal picture of the स्थितप्रज्ञ painted by the Lord in the last chapter, asks the Lord, as to why, inspite of the ideal, he is persuaded to pass through the flames of the fight ahead of him.

Arjuna says, to the Lord, You advocate the path of wisdom in preference to the path of action and still you are driving me to pass through the flames of the fight ahead of me.

The answer, says the Lord, is simple enough

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३-३

The Lord says that he has advocated the two-fold path-way leading to the gate way of Providence viz the path of wisdom for the Sankhyas and the path of Action for the Yogins.

तैसी दोनीही मतें । मूकिती एका कारणातें ।
परी उपास्ति ते योग्यतें । अधिन असे ॥ ४०

देखें उत्प्लवनासरिसा । पक्षी फळासि झोंबे जैसा
सांगे नरू केंवी तैसा । पावे वेगा ? ॥
तो हळू हळू ढाळेंढाळें । केतुलेनि एके वेळे ।
मार्गाचेनि बळें । निश्चित ठाके ।
तैसें देख पां विहगममते । अधिष्ठूनि ज्ञानाते ।
साख्य सद्य मोक्षाते । आकळिती ॥
येरयोगिये कर्माधारे । विहितेंचि निजाचारे ।
पूर्णता अवसरें । पावते होती ॥ ४४

Both the paths lead to the same goal, no doubt, but the adoption of the path depends entirely on the capacity of the person who follows it. A bird perches on the fruit of a tall tree with a single flight of its wings But a human being can hardly get that speed He will gradually in course of time achieve that end definitely no doubt, provided he keeps to the road all along. In the same manner the Sankhyas following the path of wisdom, instantaneously achieve liberation, like Adya Shri Shankaracharya, Shri Dnyaneshwar and the like, whereas the yogins following the path of action achieve perfection in course of time.

Hence is the necessity for mortals to follow the Path of action. Here at this stage, if we look to the genesis, just as ice, water and vapour are the forms of water alone, similarly the Brahma or the Infinite Absolute, Adhyatma and the Nature or Karma. (विसर्ग: कर्मसंज्ञित: The creation the world or worlds) are the forms of the same Brahman alone.

Thus the entire creation has sprung up from Brahman and is pervaded and infiltrated with it, all through inside as well as outside.

The creation being Brahman itself in another form, human beings of the world, after they have passed through the various cycles of birth and deaths in several forms, have their ultimate goal to inentify themselvs with the infinite Brahman.

There are different views regarding the origin and existence of the Universe. Some hold that it is real. Others are of opinion that it is unreal in the sense that it is changing every moment.

अरे जे झालेचि नाही । त्याची वार्ता पुससी काई । says Swami Ramdas in Dasbodha How can we say anything about what has not come into being at all ? The why of the unverse is still the question unanswered The how of it is being discussed in various ways Shrimat Shankaracharya says—

क्रीडार्थं सृजसि प्रपचमखिल क्रीडामृगास्ते जना: ।
यत्कर्माचरित मयाच भवत प्रीत्यै भवत्येवतत् ॥
शम्भो स्वस्य कुतूहलस्य करणं मच्चेष्टित निश्चितम् ।
तस्मान् मामक रक्षण पशुपते कर्तव्यमेवत्वया ॥ ६६

Shivanand Lahari

Oh Lord, you have created the world as a source of recreation for you and the Human beings are playing the role of animals in your circus. All my actions are being done by me entirely with the object

of pleasing you. I am dancing Oh Lord according as you are pleased to direct, in order to satisfy your curiosity and therefore, my lord, it is upto you as an obligation to protect me.

It is an axiomatic truth "that nothing is lost in Nature," according to the Science of Chemistry. And the celestial song also in the 2nd chapter says—

न त्वेवाहं जातु नाऽऽसं न त्वं नेमे जनाधिपा. ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २।१२ ॥

It is not indeed the case that you and I and all these rulers never existed before; nor shall it ever happen that all of us shall cease to exist hereafter.

Just as when the breeze is there, ripples do rise on the surface of water. Yet when the breeze is still, the surface become plain again.

The substance remains the same but there are changes in the appearances or forms of the same substance.

Now, when the human beings in the creation are mere transformations of Brahman itself, it behoves all beings in Nature to make judicious use of the material placed at their disposal by Providence.

And therefore the Lord advises Arjuna, in the course of conversation, to discharge his legitimate duties.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥ ३।८

The Lord exhorts him to act (in the living present) according to destiny; because action was to be preferred to inaction and that life itself would not be prolonged or continued if he were to pursue inaction.

म्हणौनि जें जे उचित । आणि अवसरेंकरूनि प्राप्त ।
ते कर्म हेतुरहित । आचरें तू ॥
देखे अनुक्रमाधारें । स्वधर्मु जो आचरे ।
तो मोक्षु तेणे व्यापारें । निश्चित पावे ॥ ८०

And hence perform your duties, as they devolve upon you in course of time, acording as they are advisable, without setting your eye on the fruits thereof.

And therefore one who does the duties as prescribed by the scriptures, according to the procedure laid down and without any motive behind them, definitely finds his way to salvation as a result of the duties performed

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्ग समाचर ॥ ३-९

The whole world in involved in the vicious circle of actions from which there is no escape, excepting when the actions are intended for the purpose of a sacrifice. The Lord therefore exhorts Arjuna to perform such acts i. e. the latter alone and those also without attachment.

स्वधर्मु जो बापा । तोचि नित्ययज्ञु जाणपां ।
म्हणोनि वर्तता तेथ पापा । संचारु नाही ॥ ३।८१

Discharge of duties according to scriptures is in itself akin to the daily sacrifice and therefore there is no scope therein for any sins to creep in.

सहयज्ञाः प्रजाः सृष्टवा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वं एषवोऽस्त्विष्टकामधुक् ॥ ३।१०

Here the Lord describes the origin of the Universe and they were simultaneously ordained to execute the *daily rituals and sacrifices, with the help of which they were directed by the creator to continue their progeny and gain their desired objects.*

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुंजन्ते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥ ३।१३

Those that enjoy the residue after spending for the rituals and the sacrifices, *escape from all types of sins; whereas those that strive for objects of* enjoyment for the satisfaction of their own senses, reap only the harvest of sins arising therefrom. The springing up of the animate beings or the animate world is traced by the Lord to its remotest origin as under—

अन्नात् भवन्ति भूतानि पर्जन्यादन्न संभवः ।
यज्ञात् भवति पर्जन्यो यज्ञः कर्म समुद्भवः ॥ ३-१४
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वं गतं ब्रह्मनित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५

The living beings were launched into existence after providing food for their sustenance Food comes

in from rain. Rain is the result of sacrifices. Sacrifices are the result of actions or duties performed. The duties are ordained by Brahman the absolute or the Vedas. This two fold aspect of the Brahman has its origin in the Infinite Absolute substratum. And hence this Brahman pervades all this series and thus permeates the sacrifices. Here is unfolded in unequivocal terms the origin of the Universe viz. ब्रह्माक्षर समुद्भवम् । It will, therefore be in the fitness of things at this stage, if we survey the title of the 8th Chapter which is अक्षर ब्रह्मयोगोनाम अष्टमोऽध्यायः ।

The animate world or beings and the Human beings in particular are out of Brahman which is traced to the Eternal Absolute ultimately.

Now the Human beings, while passing in this world through the cycle of births and deaths, have one day to seek their original abode which is अक्षरब्रह्म the title of the 8th chapter. The intermediate chapters from 3rd to 8th describe in detail the path to be followed by aspirants to reach this goal, and in the light of this statement, in particular, the interve-ning chapters will be scrutinised in the following pages.

Practically the story of the celestial song begins with ब्रह्माक्षर समुद्भवम् in the 15th verse of this 3rd chap-ter and ends with अक्षर ब्रह्मयोगोनाम अष्टमोऽध्यायः the title of the 8th chapter, the message delivered in योगीपरं स्थान

मुपैतिचाद्यत्, which is the last line of the last verse of the last chapter of the story proper.

All honour and glory to the unbounded intellect of Maharshi Vedavyasa who could thus summarise the message of the celestial song of Lord Shri Krishna as Composed by him, in eleven syllables, which are powerful enough to cause the descent of the soul hidden inside the Human frame.

आत्मा अवतरवी तेमन्त्र । अक्षरे इ्ये
एव प्रवर्तित चत्र नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघ पार्थ स जीवति । ३।१६

This is in fact the cyclic order regarding the sacrifices and one who ignoring their significance, finds delight in the sense objects in order to satisfy his senses, leads his life replete with sins and to no purpose.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सतुष्टस्तस्य कार्यं न विद्यते ॥ ।१७

Whereas one who feels interested in the realisation of his own self and is content within himself and feels thoroughly satisfied with the manifestation of his own soul, ever remains exempted or aloof from all duties to be discharged.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रय. ॥ ३-१८

No purpose is serdved by any acts done or by acts not done, in the case of such a person Nor does

there exist for him any purpose whatever (depending for its fulfilment) upon any other beings in general.

तृप्ति जालिया जैसी । साधनें सरती आपैसी ।
देखें आत्मतुष्टी तैसीं । कर्मं नाहीं ॥ ३-१४८
जंववरी अर्जुना । तो बोधु भेटेना मना ।
तंवचि यया साधना । भजावें लागे ॥ ३-१४९

All actions automatically come to an end, once the bliss of the self is attained; just as all the means come to an end, once the object is realised. So long as the realisation of the self is not achieved, the means to that end can hardly be dispensed with.

तस्मात् असक्त: सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुष: ॥ ३-१९

The Lord says to Arjuna

Discharge your duties without attachment for the sake of duty alone. Duties discharged without attachment automatically lead to the attainment of Eternal bliss.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन: ।
स यत्प्रमाण कुरुते लोकस्तदनुवर्तते ॥ ३-२१

The ordinary mass of people follows the example of the eminent personalities. And the world conforms to the standard set up by them.

सक्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३-२५

Just as worldly persons do their duties with their hearts intent on their acts, similarly should the

learned behave, but with feelings of pure-non-attachment to the acts performed by them.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३–२७

All acts done by individuals are the doings of the qualities inherent in nature (प्रकृति) whereas an ignorant person deems himself to be the author of the acts done by him.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयो ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३–२८

Whereas a philosoper and a saint who can discriminate between the qualities inherent in nature and the actions performed at his hands, remains unattached to the authorship thereof, leaving the qualities unbridled to play their respective role.

मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वर ॥ ३।३०

The Lord says dedicate all your actions to me. Turn your mind inwards towards the self or spirit within you Despise all your desires, be free from egoism and fight on without being excited with the passion for fighting

श्रेयान्स्वधर्मो विगुण परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधन श्रेय परधर्मो भयावह ॥ ३-३५ ॥

Discharge your duties that have fallen to your lot; and they are to be preferred to those that have

gone to another's share. Even death is to be preferred in the discharge of your legitimate duties. It is dangerous to pursue what has fallen to another's lot.

म्हणौनी आणिकांसी जे विहित । आणि आपणपेयां अनुचित ।
तें नाचरावें जरी हित । विचारिजे ॥ ३-२२८

"It is not conducive to your interest if you pursue the path prescribed for others and which is at the same time detrimental to your own welfare."

Arjuna says—

अथ केन प्रयुक्तोऽयं पाप चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६

At this stage Arjuna asks the Lord, as to what is the driving force at whose instigation a person is tempted to commit sins even against his will and as it were through forceful compulsion.

The Lore Says—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७

The Lord says, It is the lust and wrath arising from the quality of Rajas inherent in nature or Prakrati which are both powerful devourers (with hunger ever unsatiated) and which are hardened sinners and hence treat them as your inveterate foes.

तरी हे काम क्रोधु पाहीं । जयातें कृपेची सांठवण नाहीं ।
हे कृतांताच्या ठायीं । मानिजती ॥ ३-२४०

These lust and wrath are the very God of destruction or death incarnate, having not even the slightest trace of mercy."

हे चैतन्याचे शेजारी । वसती ज्ञानाच्या एका हारी ।
म्हणौनि प्रवंतले महामारी । सावरती ना ॥ २५६

हे शस्त्रेंवीण साधिती । दोरें वीण वाधिती ।
ज्ञानियासी तरी वधिती । पैज घेऊनी ॥ २५८

They rest quite close to the life force itself and occupy the rank or seat along with knowledge and cannot be bridled when once they are let loose in their work of destruction. They kill without weapons, they bind without ropes and victimise the learned in particular on oath.

हे चिखलेंवीण रोविती । पांशिकेंवीण गोविती ।
हे कवणाजोगें न होती । आतांटेपणें ॥ २५९

They bury without mud, they captivate without nets and cannot be seized or bridled due to their stubborn nature.

धूमेनाऽव्रियते वन्हिर्यथाऽदर्शो मलेन च ।
यथोल्वेनाऽऽवृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

Fire is enveloped by smoke, a mirror by dust or a foetus by its amnion and chorion (covering membranes) Similarly they enshroud the knowledge of a person.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९

The very knowledge of a learned person is enveloped by this his eternal enemy in the form of lust which is burning with its insatiable flames.

इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ।। ३-४०

The Senses, the mind and the intellect are its permanent residence, and with their help it obscures the knowledge of a person and bewilders the inner spirit or soul.

तस्मात्त्वमिंद्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ।। ३-४१

Therefore you control your senses and destroy this sinful creature or object which obscures the knowledge or understanding capacity as well as the practical results accruing therefrom i. e. from the application of knowledge.

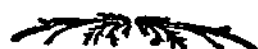
इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ।। ३-४२

The sense centres are beyond the gross senses, the mind is beyond the sense-centres, the intellect beyond the mind and it is He (The soul) who is beyond the Intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्याऽऽत्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ।। ३-४३

Thus realise Him who resides beyond the Intellect by controlling yourselves with your own efforts and root out this enemy in the form of lust who is so difficult to captivate

Here ends the 3rd chapter entitled as कर्मयोगो नाम तृतीयोऽध्यायः ।



CHAPTER IV

तिजी केवळ कर्म प्रतिष्ठिले । तेचि चतुर्थी ज्ञानेंसी प्रगटिले

In the 3rd chapter mere actions are enjoined upon the Actior; and in the 4th these actions are linked with the knowledge of self-realisation.

At the beginning of the 3rd Chapter, the Lord has explained to Arjuna, that there are two paths leading to the Gateway of Providence viz. The Path of Wisdom and the Path of Action and that the latter was to be preferred by the ordinary human beings,, being easier of the two to follow.

While advising the pursuit of the Path of Action the Lord has incidentally traced the origin of the Universe to the Infnite Absolute or the original Abode and has laid down that a judicious pursuit of this Path of Action will lead ultimately to the Same Infinite Absolute which is the original Abode.

During the course of this sojourn, a human being has to pass through various obstacles and pitfalls and has to face a very dangerous and Inveterate foe on the way viz. The lust or insatiable desire for sexual as well as other pleasures, which, if fulfilled, results in greed or if remaining unsatiated gives rise to loss of temper or wrath.

Now, we find the Path of Action explained in greater details in the 4th Chapter leading ultimately

to the REALISATION OF THE SELF WHICH IS A CONDITION PRECEDENT TO THE THOROUGH COMPREHENSION OF THE UNIVERSAL ASPECT OF THE INFINITE ABSOLUTE.

The Lord says:—

इम विवस्वते योग प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १
एव परपराप्राप्तमिम राजर्षयो विदु: ।
स कालेनेह महता योगो नष्ट: परतप ॥ २
स एवायं मया तेऽद्य योग प्रोक्त: पुरातन. ।
भक्तोऽसि मे सखा चेति रहस्य ह्येतदुत्तमम् ॥ ३

I have explained this ever-lasting or eternal-yoga to the Sun, who in turn gave it to Manu and Manu to Ikshvaku 1)

The sages of the Royal race traditionally handed-down this for generations and in course of time it became extinct. (2)

The Self-same yoga of antiquity have I communicated to you to-day, since you are my friend devoted to me and this yoga is a most valuable secret. (3)

Arjuna is naturaliy surprised at this and asks the Lord as to how, he being of a later origin could communicate this yoga to Vivaswan of bygone times.

The Lord says—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यह वेद सर्वाणि न त्व वेत्थ परतप ॥ ४-५

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४-६
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७

Both of us are born several times so far. But my memory is fresh with respect to them all, where as you have forgotten them all (5)

I am never born, I am immutable, I am the Lord of all the Creation, yet I seem to play the role of assuming a birth with the help of my Nature or Prakrati (6)

Whenever the religion or the righteous people are in peril, I choose to be born on earth, to remove their obstacles and re-establish the religion and restore their condition. And thus I descend on this globe from age to age. (7)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ४-१०

The secret is thus revealed by the Lord to Arjuna The Lord says—

My appearance as well as my deeds are resplendent and outstanding and he who can comprehend this aspect of mine, is not born again, when he casts off this human form and is finally absorbed in me. (9)

Several persons, who have risen above their passions and who have neither any fear nor any wrath, find resort in me to become thus identified. And purified by their penance and their wisdom, they are marged in me. (10)

Thereafter, the Lord says, the reward is given by God in proportion with the nature and quality of devotion and therefore people in general try to follow the path laid down by him i. e. God (11)

People worship several deities for the fulfilment of their desires and in this mundane sphere the common mass obtains quick results of the actions performed. (12)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धयकर्तारमव्ययम् ॥ ४।१३
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४।१४
हे मजचिस्तव जहाले । परी म्या नाही केले ।
ऐसे जेणे जाणितले । तो सुटला गा ॥
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४।१५
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४।१६

The fourfold caste-order has been laid down by me to the people according to the nature of their duties and capacities.

I am the source of this all and at the same time I am quite unconcened with this, being myself immutable. (13)

My acts do not affect me, nor do I desire any fruits therefrom. He who knows this secret of mine escapes from the Bondage of his actions (14)

The creation has emanated from me, yet I am not the Author of the same. He who realises this secret escapes from the cycle of births and deaths. (Ovi)

Agelong, the ancestors have been discharging their duties riveting their attention on this aspect of mine and hence you also discharge your duties closely following in their foot-steps (15)

Even the Learned are confounded as to what they should do and what they should avoid doing

The Lord says, He would therefore advise him properly in this respect so that he might escape from their evil effects (16)

कर्मणो ह्यपि बोद्धव्य च विकर्मण. ।
अकर्मणश्च बोद्धव्य गहना कर्मणो गति. ।। १७

तरी कर्म म्हणजे स्वभावे । जेणे विश्वाकार सभवे ।
ते सम्यक आधी जाणावे । लागे एथ ।।
एऱ्हवी जग हे कर्माधीन । ऐसी याची व्याप्ती गहन
परी तें असो आइकें चिन्ह । प्राप्ताचें गा ।।
कर्मण्यकर्म य: पश्येदकर्मणि च कर्म य: ।
स बुद्धिमान्मनुष्येषु स युक्त: कृत्स्नकर्मकृत् ।। १८

Activity, misdirected activity, non-activity,-you must realise the essential spirit of all the three types of actions. The Aspects or phases of action in general are mysterious indeed ! (17)

Action is the natural manifestation of the Universe or creation in General from the Infinite Absolute. And therefore consider the different aspects of action in everyday life.

Otherwise the very creation is the result of action itself and is controlled by action Please listen to the signs or characteristics of a Divine Personality.

Such a person while completely immersed in action feels his complete detachment therefrom; whereas even when he stands thoroughly detached, feels as if he is deeply merged in action. He is indeed the person, who has thus comprehended the reality, and is therefore styled as the fitting Actor (on the stage of the Universe) (18)

यस्य सर्वे समारम्भा कामसकल्पवर्जिता· ।
ज्ञानाग्निदग्धकर्माण तमाहु पडित बुधा ॥ १९
त्यक्त्वा कर्मफलाङग नित्यतृप्तो निराश्रय. ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति स ॥ २०
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीर केवल कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१

When a person discharges his duties devolving upon him, for the sake of duty alone, without even the slightest trace of any motive behind them, all

his actions are purified in the fire of resplendent knowledge, nay purified and dissolved in the flames of resplendent knowledge and he is styled a Pandit by the wise people. (19)

When a person despises the *fruits of his actions* is perfectly content within himself, does not feel the necessity of any outside support and discharges the duties devolving upon him, then certainly he is not contaminated at all by the duties discharged. (20)

One who has no desire, who keeps his mind under control, who has no attachment for his possessions and performs acts *mechanically with* the help of his body-frame, is free from the contagion *of* the Acts done. (21)

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२
हा मत्सरु जेथ उपजे । तेतुलें नुरेचि जया दुजे ।
तो निर्मत्सरु काइ म्हणिजे । बोलवरी ? ॥
गत सङ्गस्य मुक्तस्य ज्ञानावस्थितचेतस. ।
यज्ञायाऽऽचरतः कर्म समग्रं प्रविलीयते ॥ २३
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गंतव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४

Content with what comes to his share for the occasion, rises superior to all happenings good or bad has no trace of envy *in him*, never loses the *balance* of his mind with success or failure, is free from the contagion of actions done by him (22)

One, who feels to be in tune with his surroundings finds nothing else or other than himself to be jealous about. Is it necessary then to talk about him to be above jealousy ? (Ovi)

One, who has no attachment, is free from bondage has his eye riveted on knowledge and performs his duties as a sacrifice, does his actions only to be dissolved in the Infinite. (23)

In the case of such a person (as noted above) the act of offering, the oblations are all aspects of the same Brahman. And therefore the goal to be attained by him through concentration upon actions which are Brahman themselves, is ultimately Brahman itself. (24)

म्हणौनि ब्रह्म तेंचि कर्म । ऐसें बोधा आले जया सम ।
तया कर्तव्य ते नैष्कर्म्य । धनुर्धरा ॥ १२१

Hence, he, who has perfectly realised that his actions are only another form of Brahman itself, discharges his duties and still remains unconcerned with their authorship.

Hereafter several types of sacrifices are mentioned; yet to realise their significance we must trace the origin and dissolution of the Universe. Evolution of the Universe from and Involution of the Universe into the same Brahman at last.

Actions in the form sacrifices are therefore stages in the process of Involution and finally with

their help the entire Universe is thrown or drowned into the melting pot of Brahman itself.

Several such types of sacrifices are discussed in the intervening verses from Nos. 25 to 31 both inclusive and finally,

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२
श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३
जेथ वैराग्याचा पांगु फिटे । विवेकाचाही सोसु तुटे ।
जेथ न पाहतां सहज भेटे । आपणपें ॥ १६३

Thus several such types of sacrifices are offerings leading to the one goal viz. the Brahman.

And when you realise that they have proceeded from the actions performed, you will escape from the Bondage of births and deaths and thus will be free. (32)

Sacrifice in the form of knowledge is better than the sacrifices with material objects. Because all actions culminate finally in knowledge or realisation of the Self (33)

The realisation of self is the culmination point of renunciation. It is the fruition of Intuition. And it is the stage where your own image manifests itself, before you whether you will it or not. (Ovi)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४–३५
ते वेळी आपणपेया सहिते । इयें अशेषेंही भूतें ।
माझ्या स्वरुपीं अखडितें । देखसी तूं ॥
ऐसें ज्ञानप्रकाशें पाहेल । तै मोहांधकारु जाईल ।
जैं गुरुकृपा होईल । पार्था गा ॥

Respectful Homage, reverent questioning, devoted service are qualities essential to approach the seers of truth and thereafter they will be pleased to bless you with the insight into the realm of Providence. (34)

When you once realise this truth, you will never be overtaken by ignorance at all. And you will also realise that the entire kingdom of God is within you, as well as within me (35)

When you will realise the self, you have the vision of all these beings along with yourselves un interrupted within me.

Your ignorance will vanish when you will have this light of knowledge, which is the direct result of the grace of the Master. (Ovi)

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४–३७
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥ ४–३८
श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेंद्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४–३९

Thereafter the Lord says, just as ordinary fire when kindled reduces all fuel to ashes, similarly the fire of knowledge brings to a termination all actions and finally dissolves them. (37)

There is nothing more sacred and purifying than knowledge in the world. And one who equips himself with the perfection of yoga as stated before, in course of time, attains this knowledge himself. (38)

One, who has devout faith, who controlleth his senses and who has dedicated himself to yoga attains knowledge or the fundamental truth, and thus gradually gains perfect peace of mind in course of time. (39)

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४०
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४-४१
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२

An ignorant faithless creature possessed with the Devil of suspicion, perishes in the end.

And such a person possessed with the Devil of suspicion attains neither this world nor the next nor finds happiness anywhere. (40)

Yoga here means the realisation of the self. The actions automatically come to an end.

Being engrossed in yoga, whose actions have come to an end and who is free from doubts due to the manifestation of the Soul and who is engrossed within himself, such a person is automatically free from the Bondage of the fruits of his actions. (41)

Hence with the sword of knowledge, do you cut in twain this doubt, the offspring or the result of Ignorance and rise up with full concentration on this yoga i e union with Brahman or Self-realisation.

Here ends the Fourth Chapter.



CHAPTER V

पंचमी गन्हृरिले योगतत्व The Principles of yoga are given in Chapter V.

The Lord had advocated the utility of the Path of Action and simultaneously had expounded and eulogised the principles of the Path of Wisdom.

Devout discharge of duties alone is the outcome of the former, and perfect renunciation of all activity in general is the result of the latter. And Arjuna was confounded on the whole regarding the selection of either of them. He therefore turns up his eyes to the Lord and says —

* Perfect renunciation of all actions, and again devout pursuit of the same, are advised by you. Kindly state which of the two should be preferred as a result of your mature consideration.

The Lord says—

** Perfect renunciation as well as dutiful pursuit of actions both tend towards, or are meant for the ulterior welfare of human beings. However the latter is to be preferred to the former.

*** He is a man of perpetual renunciation, who is above hatred or attachment towards the actions, and being unaffected by the opposites (like pleasure and pain etc.) easily escapes the bondage of births and deaths.

**** The ignorant only talk of SANKHYA and YOGA as two different paths. Howevcr dutiful adherence to either of them yields the fruit of both.

* सन्यासं कर्मणा कृण पुनर्योग च शससि ।
यच्छ्रेय एतयोरेक तन्मे ब्रूहि सुनिश्चितम् ॥ ५–१
** सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्यासात्कर्मयोगो विशिष्यते ॥ ५–२
*** ज्ञेयः स नित्यसन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वंद्वो हि महाबाहो सुख बधात्प्रमुच्यते ॥ ५–३
**** मास्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ५–४

§ One who feels not sorry for any loss, nor becomes anxious if he fails to secure any desired object and at the same time has forgotten all attachments for his self (egoism) as well as any thing attached to the self, is a person with perfect renunciation

§§ Such a person need not give up his home, wife and children because renunciation has become his very nature itself When fire is extinguished leaving ashes alone behind, the ashes then could be easily picked up even with a piece of cotton.

§§§ Similarly a person is not caught in the trap of the actions he performs, when his mind and intellect are free from any ideas and imaginations whatsoever. Renunciation is possible when ideas and imaginations vanish from the mind and intellect, and therefore the Path of action and the Path of knowle-

dge go together hand in hand. It is the ignorant persons who call these two paths to be different from one another. Otherwise, have different lamps any different lights to shed?

तरी गेलियाचो से करी । न पवतां चाड न धरी ।
जो सुनिश्चळु अंतरीं । मेरु जैसा ॥ १९
आणि मी माझें ऐसी आठवण । विसरलें जयाचे अंतःकरण ।
पार्था तो संन्यासी जाण । निरंतर ॥ २०
आतां गृहादिक आघवें । तें कांही नलगे त्यजावें ।
जें घेते जाहले स्वभावें । निःसंगु म्हणौनि ॥ २२
देखें अग्नि विझोनि जाये । मग जे राखोंडी केवळु होये ।
तैं ते कापुसें गिवसूंये । जियापरी ॥ २३
तैसा असतेनि उपाधि । नाकळिजे कर्मबंधी ।
जयाचिये बुद्धी । संकल्पु नाहीं ॥ २४
म्हणौनि कल्पना जैं सांडे । तैंचि गा संन्यासु घडे ।
इयें कारणे दोनी सांगडे । संन्यासयोगु ॥ २५
सहजें ते अज्ञान । म्हणौनि म्हणती ते भिन्न ।
एऱ्हवीं दीपाप्रति काई आनान । प्रकाशु आहाती ? ॥ २७

यत्साख्यैः प्राप्यते स्थान तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५–५

The same goal is attained by SANKHYAS as well as by the yogins He is the genuine seer who looks upon SANKHYA as YOGA in another form.

संन्यासस्तु महाबाहो दु खमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ५–६

On the other hand *renunciation is difficult to attain without recourse to yoga. Whereas one adept in yoga finds* ultimate beatification or Brahman without any longer delay.

word युक्त means and includes योगयुक्त which is the same as realising the Self and verily this is the condition precedent to have further knowledge in all the aspects about God, which is the same as तत्वत. ज्ञानम् Thus the verses proper are translated as under:—

A योगयुक्त i. e. a man of realisation and तत्वविद् i e knowing God in all the aspects, confidently feels that he is not the Author of the actions done by the Human Frame, wherein he has chosen to reside for the time being, as it were in a rented house.

All the actions like seeing, hearing, etc are done by the human Frame which he inhabits for the time being and that his senses are doing their work with respect to the sense objects, with which he is not concerned at all and that he is aloof from them.

ब्रह्मण्याधाय कर्माणि सग त्यक्त्वा करोति य. ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०

One, who resigns all his actions to Brahman, who remains perfectly unattached and discharges the duties devolving upon him, is not contaminated by the acts done by him as a lotus leaf does not become wet with the surrounding water.

आतां अधिष्ठानसंगती । अशेषाही इन्द्रियवृत्ती ।
आपुलालिया अर्थी । वर्तंत आहाती ॥ ४८
दीपाचेनि प्रकाशें । गृहीचे व्यापार जैसे ।
देही कर्म जाण तैसें । योगयुक्ता ॥ ४९

तो कर्में करी सकळें । परी कर्मबघा नाकळे ।
जैसे न सिपे जळी कळे । पद्मपत्र ॥ ५०

When he attains the state as noted above, his senses as they are residing in the same body-cover or human-frame, perform their functions with the help of the sense-objects and still he remains quite unconcerned with their activities One, who has realised the self, allows his body-cover to discharge its functions, himself playing the role of a lamp in the light of which all the activities of the home are carried on by the inhabitants He discharges his duties and yet remains unconcerned with them like a lotus leaf untouched by the surrounding water

कायेन मनसा बुद्धया केवलैरिंद्रियैरपि ।
योगिन कर्म कुर्वन्ति सङग त्यक्त्वाऽऽत्मशुद्धये ॥ ५-११

The yogins, i e those that aspire after the realisation of their own-self, remain unattached and do discharge their duties, be it with their body cover, or mind or intellect or the senses alone for the sake of self purification

Note :—

A yogin here means a seeker after truth The Author in this verse analyses the composite Human Frame in all its seperate parts, viz the body cover with the limbs, the mind, the intellect, the gross senses and the minute or subtle senses And the training of yoga consists in the working of each of the

different parts, as isolated from all others, so that the different parts are accustomed to act singly or in combination as per command of the seeker.

This practice can be compared to the parade in the military camp. The soldiers have to obey the command of the Captain and act as per letter of the command Similarly the seeker, to get thorough control over the human machine at his disposal, orders the different parts to play their role singly or in combination to his entire satisfaction He can thus make use of any one of them or of any combination therefrom according to his sweet choice, or in short it is a free dance on blades of razors.

The great conqueror of world fame, Emperor Napoleon used to say that he always worked in compartments. He was continuously on horse-back day and night for six days during the battle of Austerlitz which he won; and thereafter slept for seventy two hours in a closed compartment.

The yogin or seeker after truth has to undergo this type of training to achieve his end and virtually he can be compard to a circus actor dancing freely on a steel-rope and maintaining easy and perfect balance, without the slightest risk of a fall.

During the regime of Lord Curzon, as the Governor-General of India, Lord Kitchnair, the Commander in-Chief of India, happened to visit

Poona The next morning he went to the Parade ground for inspection

After the function was over, he expressed his deisre to have a brisk morning ride The Commandant immediately ordered a steed for the guest of honour and requested him to mount the same

The steed fought shy of the stranger and suddenly galloped away Lord Kitchnair pursued the animal fast for half a mile and catching hold of it had a brisk ride with vengeance for over an hour until the steed began to gasp and then left it to the stable

Lord Kitchnair was too exalted an officer to condescend to order the arrest of the animal

A yogin has to exert likewise to gain control over the senses

इन्द्रियाचि गोष्टी । मोडोनि नकारी ।
सामही धरावा । विठोबाची ॥ तुकाराम

Obstinacy of the senses has to be conquered and must be followed by unconditional surrender to providence

" Invention is exhausted, Reason is fatigued, obstinacy is not yet conquered " Sir Edmund Burke

Thus unconditional surrender to providence is the royal road to conquer the obstinacy of the senses

A yogin has to exert in the same way to achieve control over his senses.

Strict discipline also is equally necessary for a yogin Here we can cite the example of the British and Indian armies with respect to strict discipline.

Bajirao II, the last of the Peshwas, happened to meet a British Commandant and during the course of conversation Bajirao casually asked the British Officer as to how the British troops even smaller in numbers, could achieve success over the Maratha forces The British Officer kept quiet and simply requested Bajirao to watch the parade of both the troops by the sea-side one day.

Accordingly both the troops were taken to the sea-side and were kept under their respective heads. The tides were retiring and both the troops were commanded to march upto the water level and were ordered to stand still on their respective grounds. A little later the tides began to rise and flow towards the sea-shore. Gradually the water level began to rise and the troops stood in knee-deep water. The water level began to rise more and more and the Maratha infantry, without the orders of the officer in charge began to retreat of its own accord and dispersed quickly

The British troops still awaited the orders of the Commander, to withdraw, even though the water

rose up to the waist-level and began to retreat only on receipt of the orders. Thus the British Commander showed by example that the success of the British troops depended upon the discipline they observed.

Similarly a yogin has to observe strict discipline in the practice of yoga to achieve the desired end.

The saint lays emphasis at this stage on the requisite qualifications for a person who listens or rather who has right to listen to this part of the conversation of the story.

एय इद्रियाचा पांगु । जया फिटला आहे चांगु ।
तयासीचि आथि लागु । परिसावया ॥ ६५

Those alone are immensely qualified to listen to this tale, who have thoroughly nipped in the bud the very latent and inherent cravings of their senses.

The Lord now explains the characteristics of the person who has attained self realisation.

युक्त: कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्त: कामकारेण फले सक्तो निबध्यते ॥ ५-१२

One who has realised the self despises the fruits of his actions and enjoys blissful peace, which is eternal, whereas a worldly man hankering after the fruits of his actions with intense affection is caught in the snare of births and deaths.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५–१३

One, who has his senses under control lives in perfect happiness and residing as he does for the time being in this Human Frame of nine outlets remains completely unconcerned with acts done either by himself or through others.

जैता फळाचिये हावे । तैसे कर्म करी आघवे ।
मग न कीजेचि येणे भावे । उपेक्षी जो ॥ ७३
तो जयाकडे वासु पाहे । तेउती सुखाची सृष्टि होये ।
तो म्हणे तेथ राहे । महाबोधु ॥ ७४
नवद्वारें देही । तो असतुचि परि नाही ।
करितुचि न करी काही । फलत्यागी ॥ ७५

The person following the path of action discharges his functions as if he were intently absorbed in his acts like an ordinary person setting his eye keenly on the fruits thereof; and suddenly becomes apathetic as though he was not their author at all. Wherever he casts his glance, he finds happiness personified in front of him. And the vision of God stands before him wherever he wills it. He dwells in the human frame with nine outlets no doubt and yet remains absent therefrom. Similarly he discharges his duties and still feels that he is not their author at all because he despises the fruits accruing therefrom.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४

The Lord ever remains aloof from all actions as well as from their Authorship in the case of Human beings. Nor does he care to see if the actions bear any fruit. Because it is all the doing or creation of Nature working automatically.

जगाच्या जीवी आहे । परी कवणाचा कहीं नोहे ।
जगचि हें होय जाये । तो शुद्धीहि नेणे ॥ ७९

(God) He is the very life force of the Universe and yet remains perfectly detached therefrom and is not conscious at all as to whether the Universe is evolved from or dissolved in the Absolute substratum called the Brahman.

नाऽऽदत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनाऽऽवृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५

The Lord is unconcerned with the good acts done or sins committed by the beings. Ignorance envelops the intellect and knowledge of beings and the creation plunges in delusion or bewilderment.

पापपुण्यें अशेषें । पासीचि असतु न देखें ।
आणि साक्षीही होऊं न ठके । येरी गोठी कायसी ? ॥ ५-८०

पैं मूर्तीचेनि मेळें । तो मूर्तचि होऊनि खेळे ।
परि अमूर्तपण न मैळे । दादुल्याचें ॥ ५-८१

तो सृजी पाळी संहारी । ऐसें बोलती जे चराचरीं ।
तें अज्ञान गा अवधारीं । पंडुकुमरा ॥ ५-८२

Even in the midst of merits and demerits he does not pay heed to them; nor has the inclination to stand even as a *witness for them*; Leave apart any other gesture on his part. Assuming the Human form, he plays the role like ordinary mortals and yet maintains the aloofness of his omnipresence. It is sheer ignorance on the part of the people that they designate him as the creater, protector and destroyer.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६

In the case of persons, whose veil of ignorance is evaporated by the *emergence of self knowledge,* or self-manifestation, their self knowledge itself illuminates the Infinite Absolute as it were *like the light* of the Sun The saint, while commenting on verse No. II viz.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ५-११

in ovi No. 70 states as follows—

मग श्रीकृष्ण म्हणे पार्थाते । आता प्राप्ताचे चिन्ह पुरते ।
सांगेन तुज निरुते । चित्त देई ॥ ७०

The Lord says to Arjuna-please listen, I describe to you the exact natural characteristics of an adept in yoga or a genuine transcendental personality. And having mentioned their several aspects in the foregoing five or six verses, now finally summarises the three states of God realisation, God-intoxication and

God-immersion in the following three verses Nos 17, 18 and 19.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥ ५-१७

तत् means परब्रह्म-सत् त्वमसि God realisation

This is श्रुतिवाक्य; The use of तत् is for four times in this verse. With the intellect riveted on the Brahman, devotion dedicated to Brahman and intent upon Brahman as the final goal or focussing upon Brahman as the final goal and with their sins thus washed off by the torrent of knowledge, the seers reach a stage from which there is no return to life again.

This is God-realisation.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पंडिताः समदर्शिनः॥ ५-१८

सम तु ब्रह्म इति श्रीशंकराचार्या.

Be it a Brahmin endowed with learning and humility, a cow, an elephant, a dog or its flesh eater; A Pandit i. e a Sage or a Seer, virtually sees his own image on all of them i e the image of what he has realised which amounts to God-Intoxication अहं ब्रह्मास्मि He is surrounded by God which means God-intoxication. Shrimat Shankaracharya in his योग तारावली paints the picture of a person who has realised the self as under:-

प्रकाशमाने परमात्ममानौ।
नश्यत्यविद्या तिमिरे समस्ते॥

अहो बुधा निर्मलदृष्टयोऽपि ।
किंचिन्न पश्यन्ति जगत् समग्रम् ॥

When the Sun of realisation shines with refulgence before the eyes of the seers or yogins, and when the veil of ignorance is thus evaporated, the seers or sages, even with their vision thus cleared up are not able to see anything from the entire world standing before them.

विद्याविनयसंपन्ने A Brahmin, a cow, an elephent, etc. are taken as mere token objects from the entire world i. e. the yogin is surrounded by the vision of God, which amounts to God-intoxication.

To quote another example or experience of the writer himself, it runs as under :–

It may be the year 1917 or 1918 and during the Divali Holidays, Mr Gokhle had gone to the Inchgeri math. Shri Amburao Maharaj was staying alone in the math at that time. One night after Bhajan, Shri Amburao Maharaj went out in the open space for evacuation as usual. Mr. Gokhale had accompanied him with a Dietz lantern of those times. Amburao Maharaj even after he had finished, sat quietly gazing at the stools for a while. A little later, Mr Gokhale asked him as to why he had lingered there, forgetting to come back soon. The reply came that the Maharaj was deeply absorbed in staring at the vision of the Lord and never knew what lay behind it.

In fact as Shri. Shankaracharya says समं तु ब्रह्म it is always ब्रह्म that surrounds a sage and he never knows what lies behind the vision of ब्रह्म. And this is समदर्शन in the case of saints who have achieved their goal.

God or Brahman is infinite and Amburao Maharaj once happened to say "who can define or confine the infinite." Therefore विद्याविनयसंपन्ने etc. is the experience of the saints. अहं ब्रह्मास्मि is a reality and matter of experience and not of mere words or understanding as an intellectual pursuit.

इहैव तैर्जितः सर्गो येषा साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिता. ॥ ५।१९

They are really the conquerors or rulers of creation whose mind is riveted on the Brahman or समम्. It is only the infinite Brahman that is unalloyed and they therefore remain immersed in Brahman सर्वं खलु इदं ब्रह्म which is the final stage of God realisation.

The verse तद्बुद्धयः etc No. 17 is God realisation तत्त्वमसि। The verse विद्याविनयसंपन्ने etc No. 18 is अहंब्रह्मास्मि। He is sur rounded by God God intoxication

The verse इहैव तैर्जितः सर्गो etc No. 19 is सर्वं खलु इदं ब्रह्म He is immersed in God. The message of the celestial song is thus summarised in a nut shell in these 3 verses of the fifth chapter. The saint says पश्मी गम्हरिसे योगतत्त्व and this is the योगतत्त्व explained in the 3 above verses

न प्रहृष्येत्प्रिय प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसमूढो ब्रह्मविद् ब्रह्मणि स्थित ॥ ५।२०

He does not rejoice in the achievement of the desired object, nor feels dejected when he fails to secure the same. He is never confounded and remains ever steady with the peace of mind undisturbed Such a person ever remains immersed in Brahman

Mark the locative case

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ ५।२१

With the complete detachment from sense objects, he obtains the bliss proceeding from the realisation of his own self and thus immersed in Brahman, he relishes and enjoys perpetual bliss.

Note: — The man of realisation not only enjoys but relishes eternal bliss The verb अश् is used to indicate that the yogin eats or relishes the pleasure of eternal bl ss

श्रीमत् शंकराचार्य in his योगतारावली says —

उत्थापिताधारहुताशनोल्कै ।
आकुंचने शश्वदशनपार्श्वी ।
संतापितात् चन्द्रमस पतन्तीम् ।
पीयूषधारां पिबतीह धन्य ॥

Blessed is he, says Shri Shankaracharya, who drinks the nectar flowing drop by drop from the SAHASRARA plexus in the Brain when this plexus gets

excited by the incessant or constant shocks received from below due to the agitation and peristaltic action of the Anus, while the yogin is absorbed in meditation as seated in a posture wherein the vertebral column including the Thorax, neck and head are in a perpendicular line.

य एष स्तन इवावलम्बते । सेंद्रयोनिः ।
यत्रासौकेशान्तो विवर्तते । व्यपोह्यशीर्षकपाले ॥

In the Upanishad, it is stated that behind the uvula is a very narrow and hair-like passage connected with the brain, through which drops of nectar proceeding from the SAHASRARA plexus in the brain drizzle upon the tongue. And the yogin tastes, relishes, eats or drinks these drops of Nectar. flowing from the SAHASRARA plexus located in the brain.

नामामृत गोडी वैष्णवा लाधली । योगिया साधली जीवनकळा ।

By the force of intense devotion, a devotee also attains the same state which a yogin achieves from his concentrated meditation as described above in the योगतारावली and he is also blessed with the current of Nectar trickling on his tongue from the brain when he is deeply absorbed in his trance.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५–२२

The pleasures accruing from sense- objects always result in disappointment from the beginning to the end And a wise man despises them all.

शक्नोतीहैव य सोढु प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भव वेग स युक्त स सुखी नर ॥ ५-२३

Even while continuing to reside in the Human Frame, he who can control the excitement arising from passion and vehemence is a yogin of sterling qualities and is really happy.

योऽन्त सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव य ।
स योगी ब्रह्मनिर्वाण ब्रह्मभूतोऽधिगच्छति ॥ ५-२४

He who is eternal bliss, and solace in himself and who is self-luminous and refulgent spontaneously becomes identified with Brahman and ultimately dives deep in Brahman and becomes Brahman himself.

लभन्ते ब्रह्मनिर्वाणमृषय क्षीणकल्मषा ।
छिन्नद्वैधा यतात्मान. सर्वभूतहिते रता ॥ ५-२५

The sages whose sins have been washed away, dissolve themselves in Brahman as they have with their own exertions wiped out all feelings of seperateness and find solace in the happiness of all beings in the creation or in making them happy

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाण वर्तते विदितात्मनाम् ॥ ५-२६

The sages who are masters of their mind and who have subdued their passions and wrath and who have realised their own self, ever remain surrounded by Brahman on all sides or in other words plunged

or drowned in Brahman or in tune with the Infinite Absolute called the Brahman.

> स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
> प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७
> यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
> विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८

So far the characteristic features of a yogin have been described and now in these two verses the actual practice of yoga is summarised in a nut shell like the trailer in a Cinemá Film, sketching in brief the story of the film to follow.

The practice of yoga is summarised as under;-

(1) The sense objects are kept aloof from the senses.

(2) The gaze is fixed betwixt the eye brows.

(3) Breathing in and out are Confined exclusively to the Cavity of the nostrils

(4) The senses, the mind, the intellect are all subdued.

(5) There is perfect concentration on the goal of liberation meaning escaping from the cycle of births and deaths.

(6) Complete subjugation or extinction of all feelings, passion, wrath or fear.

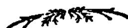
He who possesses all these six attributes is free from all bondage of births and deaths.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९

He alone, who realises me to be the receiver of all sacrifices and penances, who looks on me as the Almighty Lord of all the worlds and the benefactor of all the beings in the world, automatically obtains peace of mind

Here ends the 5th chapter Arjun is enamoured of the description of the yogin attaining the characteristic features of the स्थितप्रज्ञ which enable him to escape from the cycle of births and deaths and the short account of the path to be followed for the attainment of the same.

He, therefore, insists on the Master to give a detailed account of the path to be followed so that it would be easy for him to practise the same And hence comes the 6th chapter as a sequence wherein full instructions are given for the seeker after truth to follow the path in right earnest



CHAPTER VI

According to Saint Dnyaneshwar the V Chapter deals with the practice of Yoga necessary for the attainment of self realisation The sixth chapter dilates upon the same practice of Yoga in a systematic manner detailing the various postures necessary for the attainment of self realisation, which means and implies the identity of the Individual Soul with the Universal Soul Simultaneously the condition of those that fail to achieve their end in the existing life has been discussed in detail with the final assurance that they are bound to reach the goal in their next birth.

The Soul is caught in the trap of the Human frame and lies embedded deep inside under heavy load of ideas and imaginations accumulated over a series of births and deaths, and an uphill effort has to be made to remove the load and secure the freedom of the Soul from the bondage of the consciousness of self and everything attached to the Self

And Chapter VI is intended for the deliverance of such fettered Souls.

The conversation between the Lord ShriKrishna and Arjuna was being communicated by Sanjaya to

Dhritarashtra and the Saint is describing the way in which it was being reported

तेणें आनंदाचेनि धालेपणें । साभिप्राय अंतःकरणें ॥
आतां आदरेंसी बोलणें । घडलें तया ॥
तो गीतेमाजी षष्ठीचा । प्रसंग असे आयणीचा ॥
जैसा क्षीरार्णवीं अमृताचा । निवाडु जाहला ॥
तैसें गीतार्थाचें सार । जें विवेकसिंधूचें पार ॥
नाना योगविभव भाण्डार । उघडलें का ॥
जे आदि प्रकृतीचें विसवणें । जें शब्द ब्रह्मासि न बोलणें ॥
जेथूनि गीतावल्लीचें ठाणें । प्ररोहों पावे ॥
तो अध्याव सहावा । वरि साहित्याचिया बरवा ॥
सांगिजैल म्हणौनि परिसावा । चित्त देउनी ॥

The Saint says "Sanjaya will hereafter report the conversation to Dhritarashtra, with extreme reverance and in significant expressions as he was thrilling with joy. The subject matter of the conversation will be the sixth chapter which is the crux or cream of the celestial song, just as Nectar was the outcome of the churning of the ocean of milk"

This chapter is the essence of the Song, which expresses the very heart of Philosophy and opens up the rich treasure of the granderur of Yoga Herein lies the resting place of the Primeval Prakrati or Maya, the source of creation, and regarding the description of this resting place, the Vedas keep

silence and which is the origin or seed of the creeper in the form of the celestial song.

That this chapter No. 6 of the celestial song is of such importance, will be explained hereafter in beautiful and sweet expressions and therefore should be listened to, with close attention.

The Lord says :

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्नचाक्रियः ॥१॥

He who discharges his duties, as occasion demans and despises the fruits thereof, is the real man of renunciatio and a genuine person following the path of action, and not one who avoids his duties and gives up the worship of the sacred fire as ordained by the scriptures

गृहस्थाश्रमाचें वोझें । कपाळीं आधींचि आहे सहजें ।
की तेंचि सन्यासें वाढविजे । सरिसें पुढती ॥ ५०
म्हणौनि अग्निसेवा न सांडिता । कर्माची रेखा नोलांडिता ॥
आहे योगसुख स्वभावता । आपणपांचि ॥ ५१

A human being, since his birth carries his natural burden of a householder Why should he then try to exchange the same for renunciation ?

He need not abjure the duties demanded by the occasion and also likewise give up the worship of the sacrificial fire as ordained by the scriptures. His actions themselves are the path leading to the same happiness, which otherwise accrues from the practice of Yoga.

य सन्यासमिति प्राहुर्योग त विद्धि पांडव ।
न ह्यसन्यस्तसकल्पो योगी भवति कश्चन ॥ २

The path of wisdom, which connotes renunciation is the same as the Path of Action Because unless a person renouncas all ideas and imaginations,, he cannot aspire to be a follower of the Path of Action

आरुरुक्षोर्मुनेर्योग कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शम कारणमुच्यते ॥ ३

Action i e following the Path of Action is the means to ascend the ladder of Yoga i e the attainment of final beatification and when he has achieved the ascent, perfect peace of mind is the result of the attainment

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसकल्पसन्यासी योगारूढस्तदोच्यते ॥ ४

When a person despises the sense-objects and in the midst of his discharge of duties remains unaffected by the enjoyment thereof and is free from all ideas and imaginations, he is looked upon as one who has attained perfect Yoga

उद्धरेदात्मनाऽऽत्मान नात्मानमवसादयेत ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मन ॥ ५

You are yourselves responsible for your own uplift and therefore, you should not stoop to lower yourselves You are your own benefactor and likewise you are your own enemy.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६

The Self of the person is his own benefactor in the case of one who is master of his own self. On the contrary, or contrarywise, the Self itself becomes his enemy who lets loose his own self.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ८

The vision of the Almighty is not distant from him or stands in front of him who controls himself and enjoys perfect peace of mind in the midst of all types of opposites like heat and cold, pleasure or pain or honour or dishonour. Thoroughly satisfied or quite content with the vision of the Lord and the broad outlook on the Universe as well as the all pervading knowledge of the Infinite Brahman, who could instantly retire within himself and has his senses under control, is styled as the Ukta Yogi (a person with the vision of the Lord as well as the Broad outlook on the Universe and the all pervading knowledge of the Infinite Brahman.) And it is such a person alone who makes no difference between a lump of mud and a piece of gold

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९

To quote Shakespeare, Brutus says, "Set honour is one eye and death in another and I look on them both indifferently."

May he be a benefactor, a friend, a foe, a person of indifferent attitude, an exponent of neutrality, a hated person, a helpmate, a saint or a sinner, he who maintains the same attitude towards all these types of persons, excels all others in comparison.

जे ते विश्वालंकाराचे विसुरे। जरी आहाती आनाने आकारें।
तरी घडले एकचि भांगारें। परब्रह्में॥
ऐसे जाणणे जें बरवें। ते फावले तया आघवें।
म्हणौनि आहाचवाहाचे न झकवे येणे आकार चित्रे॥
जयाचे नाव तीर्थरावो। दर्शने प्रशस्तीसी ठावो॥
जयाचेनि संगे ब्रह्मभावो। भ्रान्तासही॥
विषायें जरी आडवला चित्ता। तरी दे आपुली योग्यता।
हे असो तयाते प्रशंसिता। लाभु आथी॥

The ornaments or manifestations in the form of the expanse of the Universe appear to assume different shapes and forms and still they are made up of the same stuff of gold in the form of the Brahman

He, who has this instinctive or intitive insight, is not therefore led away by the external appearance of these shapes and forms

He is the embodiment of the sacred waters. His very personality invites reverence And his

contact bestows the highest realisation of the Self even on the benighted Soul buried in ignorance.

If one is casually put in mind of such a personality, he achieves the same height of realisation. And to add to this all, even the singing of his glory leads on to to the fortune of the singer.

योगी युञ्जीत सततमात्मानं रहसि स्थित:।
एकाकी यतचित्तात्मा निराशीरपरिग्रह: ॥ १०
पुढती अस्तवेना ऐसें । जया पाहलें अद्वैतदिवसें ॥
मग आपणपाचि आपणु असे । अखंडीत ॥
ऐसिया दृष्टी जो विवेकी । पार्था तो एकाकी ।
सहजें अपरिग्रही जे तिहीं लोकीं । तोचि म्हणौनि ॥
ऐसिये असाधारणें । निष्पन्नाची लक्षणें ।
आपुलेनि बहुवसपणें । श्रीकृष्ण बोले ॥

Yogi means the person who has realised the Self. Such a person should continually remain absorbed in his contemplation all alone with his mind under control, without any expectations and divested of all attachments. When a person is blessed with the perpetual vision of the Sun of Realisation he remains thoroughly absorbed within himself and for all time

He who has realised this aspect, remains automatically unattached since he feels it is he who has pervaded the three worlds. In this way the Lord ShriKrishna extolled the characteristics of the perfect beings and in such a manner that they appered to

excel Lord ShriKrishna himself with respect to those qualities.

At these words Arjuna says to the Lord :

Oh, my Lord, I am sorry, I fail to possess such characteristics persc nally. Yet I assure you, " Says Arjuna further " if you are pleased to davote personal attention to me, I shall possitively acquire such qualities, by practising penance of whatever sort and howsoever difficult it may be. The Lord listened to these words of Arjuna very attentively and was eager to bless him with the vision of the Lord as solicited by Arjuna. The only consideration with the Lord was regarding whether the disciple was ripe with the necessary preliminary qualifications viz. mature renunciation with respect to the feelings of the heart as well as the ideas and imaginations of the Head for the blessing of the vision of the Lord.

With these preliminary consideratios, the Lord explains to Arjuna, the principles of the Right Royal Koad to the Gateway of Providence.

हे असो कथा सांगे वेगीं । मग अर्जुन म्हणे सलगीं ॥
देवा, इये सत चिन्हे आंगी न ठक्ती माझ्या ॥ १२९
जी तुम्ही चित्त देयाल । तरी ब्रह्म मिया होइजेल ॥
यांई जाले अभ्यासिजेल । सांगाल जे ॥
मग आइका जे पाडवे । म्हणितले म्या ब्रह्म होआवें ॥
ते अवोपही देवें । अवधारिले ॥
तेथ ऐसेचि एक विचारिलें । जे या ब्रह्मस्वाभे डोहळे जाहले ॥
परी उदरा वैराग्य आहे आंते । बुद्धीचिया ॥

ऐसे विवरोनिया श्रीहरी । म्हणितले तिये अवसंरी ॥
अर्जुना हा अवधारी । पंथराजु ॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रित नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेंद्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥
सम कायशिरोग्रीव धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

An aspirant should first of all select a sanctified place either a Math or a temple or a sanctuary for practising penance He must arrange a very comfortable seat for himself which should be neither too low nor too high, just befitting himself to be seated for a considerable length of time without discomfort and where concentration on the name of the Lord will continue uninterrupted The seat should preferably consist of the skin of a deer with Kusha grass spredad evenly underneath witha newly washed white clean piece of cloth as a soft and smooth cover.

The aspirant squould occupy such a seat from day to day and then practise Yoga for self purification, with his mind perfectly concentrated and his senses perfectly under control along with all the other ingredients of the Chitta

The vertebral column with the Sacrum portion neck and head portion ought to remain in a perpendicular posture steady and without any movements

The eyes should be focussed on the tip or top of the nose, without any deviation towards any or all the surrounding sides, or directions.

मग तेथ आपण । एकाग्र अंतःकरण ॥
करूनि सद्गुरुस्मरण । अनुभविजे ॥
जेथ स्मरतेनि आदरे । सबाह्य सात्विके भरे ।
जव काठिण्य विरे । अहंभावाचे ॥
विषयाचा विसरू पडे । इन्द्रियाची कसमस मोडे ।
मनाची घडीघडे । हृदयामाजी ॥
ऐसे ऐक्य हे सहजे । फावे तंव राहिजे ।
मग तेणेचि बोधे बैसिजे । आसनावरी ॥
प्रवृत्ति माघौति मोहरे । समाधि ऐलाडि उतरे ।
आघवे अभ्यासू सरे । बैसत खेवो ॥

N B : While commenting on verse No 12 Saint Dnyaneshwar classifies the disciples into two categories as under –

There are some who immediately after initiation by the master, are blessed with the sun of Realisation whereas there are others who have to persevere for the attainmenr of their desired goal. And that depends upon the intensity and veracity of their exertions coupled with faith.

The disciple, after initiation with feelings of extreme faith and reverence for the master, must realise the experience accruing for the blessings of the master.

When the disciple, thus fully and feelingly remembers the name of the Lord as communicated to him by the master, he is overwhelmed with emotions of piety and tears of joy trickle down from his eyes, dissolving the egoism rulling over the mind of the devotee The Devotee then forgets the sense-objects, forgets his senses which automatically lose their uneasiness and his mind lies drowned deep in the recesses of his heart. The Devotee thus experiences his unity with the Absolute Filled with these emotions and enlightened with the light of knowledge he takes his seat on the Asana. When he forgets his imprisonment in the body-cover and experiences his oneness with the Universal Soul surrounding him.

In short, he enjoys the fruit of his perseverence and attains the extreme limits of the Yoga he is practising. In fact nothing remains to be achieved thereafter Instances of such disciples are very few and far between like the Saint himself or the great Adya Shankaracharya and the like However there are others who cannot get such experience all at once and they have to carry on their practice of meditation from day to day until at last they are able to reach the final destination. These are classed in the second category by the Saint. And majority of the Aspirants belong to this class.

It will not be out of pleace here, if a little digression is made to have an analysis of the Human

machine placed at the disposal of Human beings by Providence.

It is the Brahman, the absolute eternal, Infinite sub-stratum that pervades the whole Universe. The Brahman with the help of the Maya or Prakrati, had the desire, to become, many in the form of the several manifestations or creations in general. These creations are both animate and inanimate.

Amongst the animate, on the top of them all come the Human beings, a highly evolved unit comprising in a nut shell all the forces in the Infinite Brahman in a miniature form. And hence it is, that; the Human being alone, is capable of establishing its identify with the Infinite Brahman, in the long run, by practising Yoga.

The composite human frame when analysed splits itself into the following several parts We have the human frame with the limbs, the mind, the intellect and the inherent spirit not only merely controlling the entire frame but identifying itself due to egoism, with the machine itself.

This is perfect evolution of the Human being. And then begins the involution or the return journey leading ultimately to the isolation of the inherent spirit from the shackles of the composite frame and final immersion in the Infinite Brahman.

And the sixth chapter of the Celestial Song deals in a concise and precise form with the actual practice necessary for the attainment of the aforesaid liberation of the Inherent Spirit from the bondage of the cycle of births and deaths. And it may not be inconsistent if we call this Practice as the Raja Yoga of Patanjali as styled by Swami Vivekanand

Swamiji in his first steps narrates the story of a minister to illustrate the workings of the Raja Yoga in the Human machine The story runs thus:—

There was once a minister to a great king He fell into disgrace. The King, as a punishment ordered him to be shut up in the top of a very high tower. This was done and the minister was left there to perish He had a faithful wife, however, who came to the tower at night and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, some stout twine, pack thread, silken thread, a beetle and a little honey. Wondering much, the good wife obeyed her husband and brought him the desired articles.

The husband directed her to attach the silken thread firmly to the beetle, then to smear its horns with a drop of honey and to set it free on the wall of the tower with its head pointing upwards. She

obeyed all these instructons and the beetle started on its long journey. Smelling the honey ahead, it slowly crept upwards in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle and got possession of the silken thread He told his wife to tie the other end to the pack-thread, he repeated the process with the stout twine and lastly with the rope. Then the rest was easy The minister descended from the tower by means of the rope and made his escape.

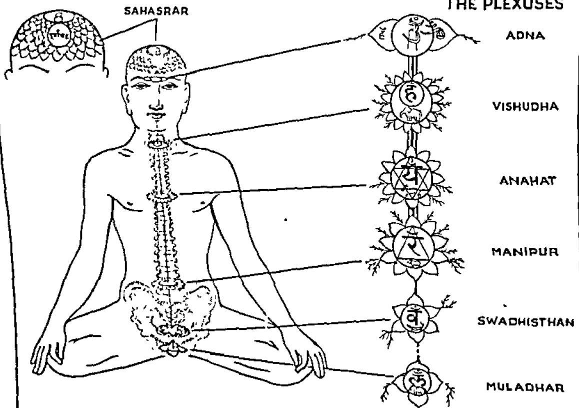
In this human machine or the body of ours, the breath motion is the silken thread, by laying hold of and learning to control it, we grasp the pack-thread of the nerve currents and from there the stout twine of our thoughts and lastly the rope of Prana, controlling which we reach freedom.

According to the Yogis, there are two nerve currents in the spinal column called the Pingala and the Ida and a hollow canal called the Sushumna running through the spinal cord. At the lower end of the hollow spinal canal is what the Yogis call the lotus of the Kundalini They describe it as trangular in form, in which, in the symbolical language of the Yogis, there is a power called the Kundalini coiled up

When that Kundalini awakes, it tries to force a passage through this hollow canal and as it rises

step by step, as it were, layer after layer of the mind becomes open and all the different visions and wonderful powers come to the Yogi When it reaches the brain, the Yogi is perfectly detached from the body and the mind. The Soul finds itself free.

The Yogi alone has the Sushumna open. When this Sushmna current opens, and begins to rise, we get beyond the senses, our mind becomes supersensuous, superconscious. We get beyond even the intellect, where reasoning cannot reach To open that Sushumna is the prime object of the Yogi. According to him, along this Sushumna are ranged these centres or plexuses or in more figurative language, these lotuses, as they are called. The lowest one is at the lower end of the spinal cord and is called Muladhara The next higher and below the Naval is called Swadhisthan, the third at the naval Manipur, the fourth near the heart Anahat, the fifth near the neck Vishudha, the sixth between the eye brows Ajna and the last which is the brain is the Sahasrar or the thousand petalled Of these we have to take congnition of two centres only the lowest Muladhara and the highest the Sahasrar. All energy has to be taken up from its seat in the Muladhara and brought to the Sahasrar. The Yogis claim that of all the energies that are in the Human Body, the highest is what they call "Ojas" Now this Ojas, is stored in the Brain and the more Ojas is in a man's head, the more powerful he is, the more


THE PLEXUSES
SAHASRAR
ADNA
VISHUDHA
ANAHAT
MANIPUR
SWADHISTHAN
MULADHAR

intellectual the more spiritually strong. Every movement of his is powerful. That is the power of Ojas.

The Yogins say that, that part of the human energy which is expressed as sex-energy in sexual thought, when checked and controlled easily becomes changed into Ojas. It is only the chaste man or woman who can make the Ojas rise and store it in the Brain. This is why chastity has always been considered the highest virtue A man feels that if he is unchaste, Spirituality goes away. He loses mental vigour and moral stamina. If people practise Raja Yoga and at the same time lead an impure life, how can they expect to become Yogis ?

Now, to come back to the Kundalini if this coiled up energy be roused and made active and then consciously made to travel up the Sushumna canal, as it acts upon centre after centre, a tremerdous reaction will set in. Now when by the power of long internal meditation, the vast mass of energy stored up travels along the Sushumna and strikes the centres, the reaction is tremendous. It is supersensuous perception. And when it reaches the metropolis of all sensations, the brain, the whole brain, reacts and the result is the full blaze of illumination, the perception of the Self.

As this Kundalini force travels from centre to centre, layer after layer of the mind, as it were,

opens up and this universe is perceived by the Yogi in its fine or Causal form. Then alone the causes of this Universe, both as sensation and reaction are known as they are, and hence comes all knowledge. The causes being known, the knowledge of the effects is sure to follow.

Thus the rousing of the Kundalini is the one and only way to attaining Divine Wisdom, Superconscious perception or realisation of the Spirit. The rousing may come in various ways, (1) through love of God, (2) through the mercy of perfected sages or (3) through the power of the analytic will of the philosopher.

As seated on the seat prescribed for meditation and when this erect perpendicular posture of the thorax, neck and head as recommended for meditation is actually practised by the aspirant, from day to day, there is locking up of the human frame in three centres which are called Viz The Mulbandh, the Odiyana and the Jalundhar. Locking up is equal to interlocking The Mulbandh interlocking is down below in the Anal portion The Odiyana Bandh interlocking is a little higher up and yet below the naval portion The Jalandar Bandh is in the neck portion when the chin covers up the throat.

Note:— Any amount of description of the above posture cannot convince an aspirant to practise on

the strength of his book knowledge alone. He has to perforce resort to one who is an adept in this practice of Yoga for detailed instructions. Still the following description of the Asana or Posture will help as a general guide.

PARSHNI - The posterior end of the foot (the heel)
SHIVANI - A median ridge which indicates the position of the scrotal raphe extends forwards from the anus over the scrotum to the Penis.

Now the Asan for meditation can be described as under–

The Parshni or heel or the posterior end of the right leg is the fulcrum on which the whole human frame has to balance itself, when seated in the Asan or posture for meditation The median ridge (Shivani) between the Anus and the scrotum should be made to rest just at its centre on the fulcrum of the Parshni or heel.

The Asan or sitting posture for Meditation as recommended by the Saint Shri Dnyaneshwar in the Teeka (Dnyaneshwari) can be described as under–

(1) The posterior end of the right foot (the heel) should, as a fulcrum rest under the suture or median ridge indicating the position of the scrotal raphe, midway between the Anus and the scrotum

(2) The median malleolus of the right leg and the dip below it, should serve as sockets for the lateral malleolus and the dip below it, of the left foot.

(3) Thus the human frame will rest on the two knees in front and the heel of the right foot hehind

(4) The palms of the two hands should rest on the respective knees

(5) The two shoulders will appear to have been raised a little higher so that the chin can be made to cover the throat and reach the upper end of the sternum.

(6) The testes in this position are automatically drawn upwards from the scrotnm.

(7) The breathing in and out should be regulated at proper intervals

(8) The name of God or the Syllable OUM should be linked to the breath, either way.

Leave apart the mysterious powers attained by a seeker during the course of his practice, the Saint observes as under -

The Lord says to Arjuna :-

आम्ही साधन जे हे सांगितले । तेचि शरीरी जिही केले ।
ते आमुचेनि पाडे आले । निवळिलेया ॥ ३२६
परब्रह्माचे निरसे । देहाकृतीचेनि मिसे ।
यांतीव जाहले असे । दिसती आंगे ॥ ३२७
जरी हे प्रतीतिहन अंतरी फाके । तरी विश्वचि हे अवघे झाले ।
तव अर्जुन म्हणे निके । साचचि जी हे । ३२८

Those that will follow up the practice of meditation as advised by me so far, are sure to establish their identity with me, as they will be free from the smoke-screen of Illusion

However, Arjuna gets nervous as to whether he possesses the requisite qualification for the Practice of the Yoga.

The Lord thereupon assures him that the qualifications are not very difficult to attain. One who leads a regulated life will be immensely qualified for practice, provided he has an inclination to despise the sense-objects Regulated life means and includes control on diet, on sleep, on all activities of the isolated parts of the human frame, singly or in combination.

In short the Lord says the practice of Yoga must be coupled with the dexterity in handling the same and then the mind comes easily and automatically under control. The result is the lustrous and refulgent manifestation of the Soul, assuming the form of the Human frame in which so far lay deep hidden the inividual spiriton of the seeker. When the seer realises the vision of the Lord, he is no longer able to see the world behind the vision, which is corroborated by Shri Shankaracharya in his Yogataravali (vide chapter V)

Here we quote two verses Nos. 15 and 28, out of which the former indicates the condition of the

aspirant when he begins to practice and the latter when he goes to the end of his journey.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्ति निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५
युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखा मश्नुते ॥ २८

When the seeker or aspirant starts his practice on the lines already laid down in the preceding verses and with perfect control over his mind, he obtains the peace of mind, which is the characteristic of the Absolute Substratum and an Aspect of the Lord himself. Verse No 15

In the intervening 12 verses the lines on which the Practice should be adhered to, have been indicated and the result achieved is verse No 28

When the practice of Yoga is carried on by the seeker along the lines indicated in the preceding verses, the results achieved are as under .–

The aspirant has all his sins washed off by the advent of self realisation and then he eats the pleasure ensuing from the touch of the Absolute Substratum, with intense delight. We have already referred to the eating of this pleasure in chapter No V, and the same needs no repetition here

The Saint describes this condition as under :–

मं सुखाचेनि सांगाते । आले परब्रह्म आवोतें ।
तेथ लवण जैसें जळाते । साहू नेणें ॥ २८८

The aspirants with intense delight plunge themselves in the Brahman and become one with the same as for instance a piece of salt dissolves in water and becomes water itself. This is in fact the Doctrine of Merger. A Yogin returns to the original abode from which he has sprung up He starts his journey as a नियतमानस: (with the mind under control) and at the end of the same he becomes विगतकल्मष: (has his sins all washed off by tha torrent of knowledge). He gets peace of mind with the mind under control. He eats the pleasure when he could gain contact with the refulgent luster of the manifestation of the Soul. The mighty Saint of Nimbargi used to say that the aspirant gains the vision of the Lord first and later on establishes his contact with the vision and ultimately, is blessed with the faculty of mutual conversation. These are the landmarks on the path of spiritual progress viz vision, embrace and conversation Cf Verse No, 29 of the 2nd Chapter.

Hereafter Arjuna naturally asks the Lord as to what would be the fate of an aspirant, that succumbs to death even before he has achieved the goal.

The Lord gives him the assurance as under:-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ४०

The Lord says to Arjuna:-

The Aspirant can never meet with any reverses. Be sure, such an evolved soul can never

perish The only obstacle shall be that he will have to make a halt at the station until he gets another birth either in the family of very pious and pure souls or in the family of those that have accumulated their fortunes for generations together. And thereafter the aspirant begins his onward march from where he had come to a standstill, in his previous life

The description given by the Saint is as under:–

मोटकी देहाकृति उमटे । आणि निजज्ञानाची पाहांट फुटे ॥
सूर्यापुर्डे प्रगटे । प्रकाशु जैसा ॥
तैसी दशेची वाट न पाहतां । वयसेचिया गांवा न येतां ॥
बाळपणीच सर्वज्ञता । वरी तयाते ॥
तियें सिद्धप्रज्ञेचेनि लाभे । मनचि सारस्वतें दुभे ॥
मग सकळ शास्त्रें स्वयंभे । निघति मुखें ॥
तैसे दुर्भलें जे अभिप्राव । का गुरुगम्य हन ठाय ॥
तेथ सांरमेवीण जाय । बुद्धि तयाची ॥
ऐसें नेणो काय आपैसे । तयातेंचि कीजे अभ्यासें ।
समाधि घर पुसे । मानसाचे ॥
तैसे विश्व जेथ होये । मागौते जेथ लया जाये ।
तें विद्यमानेंचि देहे । जाहला तो गा ॥

Even when he is quite young or rather even when he is yet a child, the spring of knowledge jets out from him, just as light springs forth before the Sun begins to shine on the horizon. And even when the milk teeth are yet to drop away, he becomes gifted with omniscience. His mind becomes suffused with the omniscient condition and for the mere

opening of the mouth the tongue voluntarily gives out all the sciences automatically.

Besides, his intellect becomes sharpened enough even to penetrate the most abstruse problems or even those which could not be grasped without the guidance of the master himself. In short, he appears as the personification of the practice of Yoga itself. And the very condition of trance or Samadhi seeks shelter under his auspices.

And even though his body cover is yet hanging loose around him, he appears as if already drowned in the Absolute Substratum - the Brahman, which is the origin as well as the dissolution of the Universe. And this is the autobiography of the Saint himself.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७

There are individuals practising penance. There are others who seek after knowledge to find out the truth. There are still others who stick to their legitimate duties and performances. But a Yogin excels them all in his achievements.

The Yogins in their achievements excel all others no doubt. But they plunge in me and lose their separate entity at once. Still amongst such Yogins

there are others who instead of losing their separate entity at once by merger, prefer to be still devoted to me with unflinching faith and with their minds in absolute union with me. And I hold the latter in high esteem because they make conversation possible for me by their sepraate entity, and the Lord says, further allow me to share in their beatification.

Thus ends chapter VI styled as the Practice of meditation.

CHAPTER VII

तयावरी सप्तमो । प्रकृति परिहारउपक्रमी ।
करूनि भजत्तीजे पुरुषोत्तमी । ते बोलिले चान्हो ॥

Then comes the 7th chapter which enumerates the Seven Doctrines from verses 4 to 19 beginning with the origin of the Universe due to the working of the display of the Illusion or Maya attending upon the Absolute Brahman or the Purush like his shadow and ending with the four types of devotees that offer their prayers to the Almighty Lord as per their inherent cravings.

The Lord says:—

मय्यासक्तमनाः पार्थ योग युञ्जन्मदाश्रयः ।
असशय समग्रं मां यथा ज्ञास्यसि तच्छृणु ।१।
ज्ञानं तेऽह सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ।२।

Deeply absorbed in the practice of Yoga (i. e. Union with God) and resorting to God and with the mind riveted on God, as you stand now, please listen further how you will have the all sided knowledge of the Universe which has sprung up from the Infinite Brahman. I will explain to you the significance of the realisation of God along with the all sided knowledge of the Universe that has sprung up from the Infiinite Brahman exhaustively in all the aspects, so that nothing further will be left to be known.

आइका मग तो श्रीअनंतु । पार्थातें असे म्हणतु ।
पैं गा तूं योगयुक्तु । जालासि आतां ।
मज संमग्रातें जाणसी ऐसे । आपुलिया तळहातीचे रत्न जैसें ।
तुज ज्ञान सांगेन तैंसे । विज्ञानेंसी ॥

The Lord says to Arjuna "You have now realised the Self and therefore (fully qualified as you stand now) i. e. as you have fulfilled the Condition-precedent to receive further knowledge, I explain to you the secret of realisation as well as that of the Universe in its entirety, that has sprung up from the Absolute Substratum viz the Brahman.

मनुष्याणा सहस्त्रेषु कश्चितद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मा वेत्ति तत्त्वत: ॥३॥

Amongst thousands of Individuals scarcely can we find any one striving for the attainment of Self-realisation And amongst thousands of Such Seekers after truth is scarcely seen a single person who attains the goal and realises my extent in its entirety

N. B. The words ज्ञानतेऽहं स विज्ञानम् and कश्चिन्मांवेत्ति तत्त्वत: — तत्त्वतःज्ञानम् are the same.

तत्त्वतःज्ञानम् means and includes the origin of the Universe from the Absolute Substratum the Brahman as well as the return journey to the original abode through the Tunnel of Self-realisation, which is a very narrow tortuous and difficult passage to pass through i. e. Evolution from and Involution into the Absolute Sub-stratum viz. the Brahman

This verse is the crux of this chapter, as it briefly summarises the तत्त्वतःज्ञानम् which means and includes both Evolution from and Involution into the Absolute Substratum called the Infinite Brahman. This Evolution and Involution is explained in seven categories in the form of Seven Doctrines which are adumbrated in the following verses from 4 to 19 both inclusive and further explained in details in the second part in Chapters Nos 10 to 16 both inclusive as under.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥
एतद्योनीनि भूतानि सर्वाणित्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

The Earth, water, fire. air, sky, mind and intellect along with the Ego constitute the eight-fold Nature in the process of Evolution (from the Brahman). This is the visible aspect of my Nature. Beyond this part is the invisible aspect of the Nature, which gives rise to and sustains the animate world

All the types of the animate world spring up from this Invisible aspect of my Nature. I am therefore the origin of the entire Universe, which finally merges in me during the course of Involution.

Now the 13th chapter is: क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽ-ध्यायः । and the same chapter deals with the प्रकृति

पुरुषोत्तमयोगोनाम also. Besides it deals with the four-fold path to the Gateway of providence.

Now the 13th Chapter of the 2nd part is:

क्षेत्रक्षेत्रज्ञ योगो नामत्रयोदशोऽध्यायः

The human frame is compared to the field and the tenant who occupies the same for the time being is looked upon as the cultivator.

The Human frame is described in detail as under:-

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्चचेन्द्रियगोचरः ॥ १३-५
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-६

The five elements namely, Earth, water, air, fire and sky, the Ego with its ism, the intellect, the Invisiblel प्रकृति or Nature or Illusion. The ten organs, the mind and the ten sense objects-Desire, Aversion, Pleasure, pain the harmonious (chemical combination- संघातः of the foregoing elements as well as their- faculties, sentiency चेतना) and the self-sustenance धृतिः All these qualities conjointly constitute the field along with their varied transformations.

Now the Ego that is the cultivator is encaged in this field or the Human machine, as it is designated and imagines by prolonged habitation that he himself is the machine. He is disullusioned when the rays

of knowledge dawn on him and he is entirely transformed into an altogether different personality. The change that is brought out is transparent and can be noticed from the change in his activities. He realises that he is the same as the Infinite Brahman that surrounds him

The same chapter further deals with the same subject in different manner which is styled as प्रकृति पुरुप योगोनाम.

Here प्रकृति is treated as akin to क्षेत्र and पुरुप as क्षेत्रज्ञ. Thus प्रकृति पुरुप योगोनाम can as well be the designation of the 13th chapter in as much as Purush is taken as the Absolute Substratum called the Brahman and प्रकृति is the transformation of the Absolute in the form of the Universe which comprises both the animate as well as the inanimate world

Lastly the same chapter deals with the four-fold path leading to the Gateway of Providence thereby indicating that the ultimate goal of a Human being is to be identified with the source from which he has sprung up :

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥
अन्ये त्वेवमजानन्त श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्यु श्रुतिपरायणाः ॥

The first one refers to the practice of Yoga as directed by Patanjali, as already daelt with in the 6th chapter.

The second path is the one followed by the सांख्याs and the 3rd one by the कर्मयोगीs.

Both of them have a clear understanding regarding the constituent parts of the Human machine; after a thorough analysis of the same, they have arrived at the definite conclusion that they are the senses, the mind and Intellect And the whole Human frame depends upon the use of the sense objects with the help of these three ingredients,

Now the Sankhys keep their senses aloof from the sense objects and compel them to wither away by perfect neglect and disuse. whereas the Karmayogis having realised their utility, exhaust the senses by allowing them to make judicious and limited use of the sense-objects Thus both the Sankhyas and Karmayogis achieve the same end, the former by causing their senses to wither away by their utter disuse and the latter by exhausting them after their judicious and proper use. In short both of them maintain perfect harmony between their mind and intellect and with their united efforts either wither away or exhaust their senses by their disuse or proper judicious exertions.

The fourth pathway is more or less a right royal road, provided one finds a proper guide to follow and tries to observe the directions to a letter as laid down by the preceptor. The Ego is there no

doubt but the ism of the Ego is the obstacle in the way of the seeker-after truth. - And the Saint in very eloquent terms describes how this ism can be removed and the ego thereby automatically shorn off its thorny and poisonous tentacles.

म्हणोनि दीप पालवे । सवेचि तेज मालवे ।
कां रविबिंबासवे । प्रकाशु जाय ॥
उचलल्या प्राणासरिसी । इन्द्रिये निघती आपैसी ।
तैसा मन बुद्धिपाशी । अहंकार ये ॥
म्हणोनि माझिया स्वरूपी । मन बुद्धि इयेनिक्षेपी ॥
येतुलेनिसर्वंव्यापी । मीचिहोसी ॥

Just as when the current is switched off, light is out automatically or rather when the sun sets, light goes away. When the controller of breath quits the human machine, all other senses have perforce to follow suit. Similarly when this mind goes with the intellect, the ego is compelled to give up its offensive and tentacular ism Therefore try to concentrate both mind and intellect on the vision of the Lord and you will pervade the whole Universe and will be identified with me.

This is in short the fourth path leading to the Gateway of Providence.

Thus we find that the 13th Chapter explains in detail the Doctrine set forth in the 3 verses Nos. 4, 5 and 6.

CHAPTER VIII

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

There is nothing in the Universe which is not pervaded and infiltrated by me. With respect to the entire Universe, I am like the string in the Rosary of beads.

हे रोहिणीचें जळ । तयाचें पाहतां पेइजे मूळ ।
तें रश्मि नव्हती केवळ । होय तें भानु ॥२१॥
तयाचिपरी किरीटी । इया प्रकृति जालिये सृष्टी ।
जे उपसंहरूनि कीजेल ठी । तें मीचि आहे ॥
ऐसें होय दिसे न दिसे । हे मजचि माजी असे ।
मियां विश्व धरिजे जैसें । सूत्रे मणि ॥
सुवर्णाचे मणी केले । ते सोनियाचे सुतीं वोविले ।
तैसे म्यां जग धरिलें । सबाह्याभ्यंतरी ॥ ८–३२

If we trace the source of the mirage it is not the rays of the Sun but the Sun Himself.

Similarly, if we scan the origin of the Universe, it is really the Infinite Absolute and not the Nature which is apparent. The springing up as well as vanishing away of the Universe is all a play within the Infinite Absolute. The universe is thus supported by the Lord Almighty, as a rosary of beads by the thread passing through them. Not even this. Just as a golden thread passes through a bunch of golden beads, similarly the entire Universe is pervaded and infiltrated by the Infinite Absolute or Brahman.

Now, in illustration of this verse, we can very well open Chapter XI of the second part and find therein the vision of the Almighty Lord itself assuming the form of the Universe in its entirety.

हे सर्वही सर्वेश्वरू । ऐसा प्रतीतिगत जो पतिकरु ।
तो बाहेरी होआवा गोचरू । लोचनासी ॥ ११।२९
हे जीवा आंतुली चाड । परी देवासी सांगता साकड ।
कां जे विश्वरूप गूढ । कैसेनि पुसावे ॥
आणि न पुसेचि जरी म्हणे । तरी विश्वरूप देखिलियाविणे ।
सुख नोहेचि परी जिणे । तेही विपाये ॥ ३०

Arjuna had realised and verified by experience the truthfulness of the abstract Doctrine of Omnipresence of the Lord, within himself; but now he entertained the ambition to have an actual Demonstration of the Doctrine before his eyes in a concrete form.

This was his desire lurking in the innermost recesses of his heart; yet felt constrained to express the same to the Lord because it was referring directly to the Omnipresence of the Lord himself.

At the same time, he felt his own life itself would hang heavily on him, nay even it may not be possible any more to continue to live, if he hesitated to ask for the same and missed the opportunity forever.

अर्जुन उवाच

मदनुग्रहाय परम गुह्यमध्यात्म संज्ञितम्
यत्त्वयोक्त वचस्तेन मोहोऽयं विगतोमम ॥ ११।१

my delusion has disappeared on listening to your advice which referred to the inner-most secret viz the realisation of the Self and which you did to shower your grace on me

मी जगी एक अर्जुनु । ऐसा देही वाहे अभिमानु ।
आणि कौरवातें इया स्वजनु । आपुले म्हणे ॥ ५१
माहीवरी यातें मी मारीन । म्हणें तेणें पापे के रिगेन ।
ऐसे देखत होतो दुःस्पन । तो चेवविला प्रभु ॥ ५२

The ism that Arjuna was the only solitary warrior of the world and that the Kauravas were his kith and kin, was haunting the mind of Arjuna and he was dreaming all along in the same hypnotic condition when he was awakened to consciousness by the Lord

भवाप्ययौ हि भूताना श्रुतो विस्तरशो मया ।
त्वत्त कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २

Arjuna says to the Lord, I have listened tn the detailed account of the origin (existence) and dissolution of the Universe, or the evolution and Involution of the Universe, as well as your everlasting grandeur and Sublimity from you.

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३

Verily, O Lord, says Arjuna, I am intensely anxious to have an actual vision in front of my eyes, of the transcendental aspect of your Divine personality, as you have described

मग बोलिला तो किरीटी । म्हणे तुम्ही केली जे गोठी ॥
तिया प्रतीतीची दिठी । निवाली माझी ॥ ८१
आतां जयाचेनि संकल्पें । हे लोकपरंपरा होय हारपे ॥
जया ठायातें आपणपें । मी ऐसें म्हणसी ॥ ८२
तें मुद्दल रूप तुझें । जेथूनि इयें द्विभुजें हन चतुर्भुजें ॥
सुरकार्यचिनि व्याजें । घेवोंघेवों येसी ॥ ८३
ऐसें अगाध जें तुझें । विश्वरूप कानीं ऐकिजे ॥
तें देखावया चित्त माझें । उतावीळ देवा ॥ ८६

Then says Arjuna to the Lord : I am entirely satisfied within myself by your words and am thoroughly convinced regarding their veracity.

Now, I am anxious to have an actual Demonstration before my eyes, on the canvas of the Universe of the unfathomable primeval Infinite Absolute Substratum, from which emanate your Divine manifestations in this world in the form of Avataras, which assumes the form of Universal expansion, wherein all the worlds are born at will, wherein they appear to exist, and wherein they are ultimately dissolved, and which you style as your original Divine Aspect.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयाऽऽत्मानमव्ययम् ॥ ४

Therefter Arjuna prays to the Lord· ' You can, Oh Lord present your Divine Aspect before me in case you find it possible for me to visualise the same.

एक विश्वरूप देखावें । ऐसा मनोरथु केला पांडवें ।
की विश्वरूपमय आघवें । म्हणूनि घातलें ॥ ९६

It was the expectation of Arjuna that the Lord would manifest himself before him as a solitary unit of his Omnipresence but to his utter surprise he found that the entire Universe was transformed int. infinite forms of the same Omnipresence.

श्रीभगवानुवाच :–

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५

The Lord thereafter exhorts Arjuna to have a look at the Infinite Forms of his Omnipresence, scattered in manifold radiant colours and forms.

The Lord, while dancing to the tune of Arjuna's wishes, failed to notice that he had not blessed Arjuna with the insight to have a vision of his infinite forms on the canvas of the Universe; but when he found that Arjuna was merely staring at him with listless eyes, He blessed him with the necessary insight.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८

The Lord thereafter says to Arjuna: It is not possible for you to grasp MY OMNIPRESENT ASPECTS WITH YOUR PHYSICAL EYES AND HENCE I BLESS YOU WITH THE DIVINE INSIGHT.

सञ्जय उवाच :–

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९

Sanjaya says: -With these words, the Lord manifested himself before Arjuna in his Infinite, Sublime and Sovereign forms.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५

Arjuna then says to the Lord: I am delighted, yet at the same time exceedingly alarmed at the sight of your forms which have never been seen before. O Lord, be pleased therefore to become as you were before.

मया प्रसन्नेन तवार्जुनेदं रूप परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्य यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७

The Lord replies to Arjuna.

Being pleased at your request, I have revealed unto you my transcendental form due to my own inherent and potential power.

This transcendental, Universal refulgent infinite and primeval form has hitherto fore never been seen by any one else than you

सजय उवाच ।—

इत्यर्जुन वासुदेवस्तथोक्त्वा स्वक रूपं दर्शयामास भूय. ।
आश्वासयामास च भीतमेन भूत्वा पुन. सौम्यवपुर्महात्मा ॥ ५०

Sanjaya says: The Lord gave assurance to Arjuna, not to be frightened at the sight of the ghastly appearance of the Lord) and consequently manifested himself before him by assuming his original form.

अर्जुन उवाच :-

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि सवृत्तः सचेताः प्रकृतिं गतः ॥ ५१

Arjuna says: Oh Lord, at the sight of this your mild human form, I have regained my peace of mind and am restored to my normal nature.

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्य दर्शनकाङ्क्षिणः ॥ ५२

My primeval form, which you have now seen, is extremely rare an occurrence for others and even the Gods are ever anxious to have a vision of the same.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३

It is not possible for any person to have the vision of my transcendental manifestation of the type which you have witnessed, be it on their part with the study of the Vedas, or with the practice of penance, or with the aid of Donations or with the help of Sacrifices.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४

It is only through an unalloyed and single pointed Devotion towards me that one can have transcendental insight into the transcendental as well as Universal Aspect of Providence and further, he

will be enabled to have God-Intoxication and final immersion in God.

These three phases are the same as demonstrated by the three Doctrines viz तत्वमसि, अहं ब्रह्मास्मि and सर्वं खलु इदं ब्रह्म which mean God-realisation, God-intoxication and finally God-immersion.

The Lord thereafter generalises the proposition and says to Arjuna:-

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥ ५५

He, who dedicates all his activities to me, who recognises me as the final goal to be reached, who is entirely devoted to me, who has no-where any attachment and who has not the slightest tinge of enmity at heart for all beings in the world, is the person who can aspire to be in tune with me.

Here ends the 11th Chapter which thoroughly explains the meaning of the verse.

मत्त परतर नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

CHAPTER IX

Now we take up the verses 8, 9, 10 and 11

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययो ।
प्रणव सर्ववेदेषु शब्द खे पौरुष नृषु ॥८॥
पुण्यो गन्ध पृथिव्या च तेजश्चास्मि विभावसौ ।
जीवन सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥
बीज मा सर्वभूताना विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम ॥१०॥
बल बलवता चाह कामरागविवर्जितम ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

Here the Lord mentions to Arjuna, the various forms and aspects which are manifested or assumed in the process of the Evolution of the Universe by the Absolute Infinite Substratum at the sweet will of Providence Himself These manifestations or aspects are as under-

The fluidity and the taste of water, the refulgent radiance or the lustre of the Sun and Moon, the syllable OM in the Vedas, the occurrence of sound in the sky, the manhood in man, sacred and sweet smell of the Earth, the lustre of fire, the life in all beings, asceticism in ascetics All these qualities have sprung up from me says the Lord I am the everlasting seed of all beings, I am the talent of the Talented, I am the lustre of the Radiant beings I am the strength

of the strong, free from any passion or craving. I am the will in the beings which does not violate the order of society.

Now all these manifestations are treated at length in the 10th Chapter as under:—

The eminent author of the Celestial Song with his unbounded intellect and profound scholarship begins the 10th Chapter with the very significant adverb BHUYAS, meaning 'Again,' thereby signifying in unequivocal terms that the subsequent chapters only repeated what has been already stated in foregoing nine chapters.

The verse runs as under—

भूय एव महाबाहो शृणु मे परम वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

The Lord says to Arjuna—

Please listen to my supremely significant advice again, thereby indicating that all further conversation is only a repetition of what has been already stated in the foregoing chapters And because of the sweet love I cherish for you I am doing this entirely for your eternal welfare; please therefore listen to my supremely significant advice again. The Saint also lays special emphasis on the word BHUYAS (again) and states as under—

तैसा कृपाळुवाचारावो । म्हणे आइकेगा महाबाहो ।
सांगितलाचि अभिप्रावो । सांगेन पुढती ॥

The Lord, who was exceedingly kind at heart, says to Arjuna 'Please listen to the same advice which I am repeating again.'

पै प्रतिवर्षी क्षेत्र पेरिजे । पिकाची जवजव वाढी देखिजे ।
या लागीनुवर्गिजे । वाही करिता ।
पुढतपुढती पुढे देता । जोडे वानियेची अधिकता ।
म्हणोनि सोने पाहूसुता । शोधूंचि आवडे ॥
तैसे एथ पार्था । तुज आभार नाही सर्वथा ।
आम्ही आपुलियाचिस्वार्था । बोलो पुढती ॥
जैसे बालका लेयविजे लेणे । से शृंगाराते काई जाणे ।
परी ते सुखाचे सोहळे भोगणे । माउलियें दिठी ।
तैसे तुझे हित आधवे । जव जव का तुज फावे ।
तवतव आमुचे सुख दुणावे । ऐसे आहे ॥
आता अर्जुना असो हे विरडी । मज उघड तुझी आवडी ।
म्हणानि तृप्तिची सवडी । बोलता न पडे ॥
आम्हा येतुलियाचि कारणे । तेचि ते तुजसी बोलणे
परी असो हे अत करणे । अवधान देई ॥
तरी आईकिगा सुवर्म । वाक्य माझे परम् ।
जे अक्षरे लेवूनि परब्रम्ह । तुजभेटासि आहे ॥
परी किरीटी तू माते । नेणसी गा निरुते ।
तरी तो गा जो मी येथे । ते विश्वचि हे ॥

The cultivator cultivates the crops in his field from year to year and when he finds that there is greater yield every time, he feels encouraged to do the same work over rgain Similarly during the process of purification of Gold, if one finds that the proportation of the alloy is decreasing every time, the operator becomes more enthusiastic every time, to carry on the same process.

Here we can cite again one similar incident in the life time of the great Lokmanya Tilak, who happened to use the word 'again' in the same strain in which the Author of the Celestial Poem made use of the word BHUYAS to begin the 10th Chapter.

Lokmanya Tilak was released from the jail after his first term of rigorous imprisonment and he resumed the editorship of the 'Kesari' a weekly paper hithertofore published by him, and the first rticle appeared with the Headline "पुनश्च हरिः ओम्" thereby meaning that he undertook the Editorship of his paper to conduct the same in the same style and on the same lines as before.

The eminent author of the Celestial Poem also uses the word 'BHUYAS' to begin the 10th chapter to connote that he is resuming the same story of the ninth Chapter in the same strain to hammer the self-same truth and same ideas or Doctrines on the Disciple, once again.

The Lord says to Arjuna that he is repeating the same story to him because it was more a source of greater pleasure for the Lord himself rather than the conferring of any obligations on the disciple.

The mother adorns her child with ornaments even though they are teasing to the child And her actions are entirely intended to satisfy her own eyes.

Like-wise I feel delighted more and more when I find that my words are conducive to your greater welfare.

The Lord thereafter says to Arjuna :

Enough of this allegory; I am candid to say that I do cherish sweet love for you and hence I am hammering the same principles on your mind. Please therefore listen to what I SAY NOW BECAUSE MY WORDS ARE BRAHMAN ITSELE AS DRESSED IN THE COAT OF ALPHABETS.

The Lord further says to Arjuna, you are not capabl of realising my exact nature because, though I look only as Lord Krishna in your eyes, plejse beware, I am myself the world.

न मे विदु· सुरगणाः प्रभव न महर्षय: ।
अहमादिर्हि देवाना महर्षीणां च सर्वशः ॥२॥

Neither the Celestial Gods nor the sages on the Earth aspire to trace my origin Because I am the source of the Celestial Gods as well as of the sages on the Earth

Before proceeding with the details of this chapter, it behoves us well to deal with the principles of the Nasadeeya Sukta which have been adopted by the Author almost to a letter, in this chapter.

नासदासीन्नो सदासीत् तदानीम् ।
नासीद्रजो नो व्योमा परोयत् ।
किमा वरीव कुहकस्य शर्मन् ।
भम्प. । किमासीत् गहन गभीरम् ॥१॥

Then at the beginning of the Universe or even prior to it never did there exist either the being or the not-being and also either the heavens or even the space beyond; who could say then that whatever existed was enveloped by some-thing else, and where and for whose pleasure or happiness ? Did there exist a vast and deep expanse of water at least ?

न मृत्युरासीत् अमृत न तर्हि ।
न रात्र्या अन्ह् आसीत् प्रकेतः ॥
आनीदवातं स्वधयातदेकम् ।
तस्माद्धान्यन्न परः किंचनाऽऽस ॥२॥

Death or destruction meaning thereby the perishable and visible creation was not there and naturally the imperishable or invisible object also never existed Nor was there any line or means of Demarkation between night and day.

What existed was only one Single Substratum breathing or bubbling up under its own inherent Influence and in the absence of any atmosphere. And that was the lonely Brahman without a second. Besides this did there exist nothing else beyond.

तम आसीत् तमसा गूढमग्रे ।
अप्रकेतं सलिलं सर्वमाइदम् ॥
तुच्छेनाभ्व दिहितं यदासीत् ।
तपसस्तन्मह्निनाऽजायतैकम् ॥३॥

Darkness prevailed and at the beginning did there exist water engulfed in and undifferentiated

from that Darkness? And what is described as the all-pervading Brahman encircled by Maya even from the beginning, was the original lonely Brahman, later on transformed and rendered visible as Maya under the influence of its own will, penance or pleasure (TAPAS)

कामस्तदग्रे समवर्तताधि ।
मनसोरेत प्रथम यदासीत् ॥
सतोबन्धुमसति निरविन्दन् ।
हृदि प्रतीप्या कवयोमनीषा ॥४॥

Desire (to become many) first sprang up in the mind of the Brahman, with the result that at the first impulse was visibly manifested the metamorphosis of the Brahman or not-being into Maya or being (And the outhor of the Sukta states that the mighty saints or sages had experienced this vision as a result of deep meditation and had then rationally confirmed the same)

तिरश्चीनो विततोरश्मिरेषाम ।
अध स्विदासीत् उपरिस्विदासीत ॥
रेतोधा आसन् महिमान आसन् ।
स्वधा अवस्तात् प्रयति· परस्तात् ॥५॥

When the Brahman or Asat = not being entertained the first impulse to undergo metamorphosis, rays of light short forth from the Brahman in all directions, upwards downwards, transversely and diagonally, they became-infiltrated and thickened in parts which flourished in-exuberance with infinite energy on all sides and also far beyond

These rays of the Brahman or spiritons as we may call them, pervade the animate as well as the inanimate world. And it is the self-same Ego or the 'I' in all beings or in other words the (Jivatma) Individual soul.

को अद्वावेद क इह प्रवोचत् ।
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाक् देवा अस्य विसर्जनेन ।
अथ को बेद यत आवभूव ॥६॥

Who can trace the origin of this metamorphosis or can supply further explanation or amplify further at length and definitely. The so-called Gods also are of later origin than that of this metamorphosis. Who can trace then the origin of this metamorphosis? Thus the so-called Gods can hardly be expected to possess any knowledge regarding the origin of the Universe.

इय विसृष्टिः यत आबभूव ।
यदि वादधे यदि वा न दधे ॥
यो अस्याध्यक्ष. परमे व्योमन् ।
सो अग वेद यदि वान वेद ॥७॥

Whence has all this Universe sprung up? And whether does the same exist as such or does not. Similarly whosoever may be the overlord of this Universe, is he at least aware of this creation or not at all?

Now we shall deal with the 10th. Chapter and see how – it conforms to the propositions set forth in the – Nasadieya Sukta treated above.

The Nasadieya Sukta says:-

अर्वाक् देवा अस्य विसर्जनेन ।

The Gods are of later origin than that of the creation; which is just the version of the celestial poem also in the 10th Chapter as already stated, which reads as under :-

नमे विदुः सुरगणाः प्रभव न महर्षयः ।
अहमादिर्हि देवाना महर्षीणां च सर्वशः ॥

I am the source of the Celestial Gods as well as of the sages on the Earth.

एथ वेद मुके जाहाले । मन पवन पागुळले ।
रातीविण मावळले । रविशशी जेथ ॥
अगा उदरीचा गर्भु जैसा । न देखे आपुलिये मातेची वयसा ।
मी आघवेया देवा तैसा । नेणवे कांही ॥
आणि जळचरा उदधीचें मान । मशका नोलांडवेचि गगन ।
तेवी महर्षीचे ज्ञान । न देखेचि माते ॥

The Vedas are silent over this point. The flights of Imagination also fail to comprehend my extent and prowess. The Sun and the Moon also appear to fade away even before the advent of night. As the foetus in the womb can never be able to ascertain the age of its mother, similarly the Gods also fail to comprehend my extent. Or as the amphibia can hardly fathom the depth of the ocean or as the mosquitoes can never cross over the sky, similarly the mighty sages also can never be able to comprehend my greatness

यो माम जमनादिं च वेत्ति लोक महेश्वरम् ।
असंमूढः समर्त्येषु सर्वं पापैः प्रमुच्यते ॥

He who realises that I am the Overlord of the entire Universe and that I am the Infinite Absolute without any beginning and beyond the cycle of births and deaths, he alone amongst the mortals will have the veil of ignorance evaporated and his sins thoroughly washed away.

ऐसाही जरी विपाये । सांडुनि पुढील पाये ।
सर्वेन्द्रिया होये । पाठिमोरा जो ॥
प्रवर्तलाही वेगी बहुडे । देह सांडूनि मागिलीकडे ।
महाभूतांचिया चढे । माथयावरी ॥
तेथ राहोनि ठायठिके । स्वप्रकाशे चोखे ।
अजत्व माझे देखे । आपुलिया डोळा ॥
मी आदीसी परू । सकळ लोक महेश्वरू ।
ऐसिया माते जो नरू । यापरी जाणे ॥
तो आप भयेचि साडिजे पापी । जैसा जळत चन्दनुसर्पी ।
तेवि माते जाणोनि तो सकल्पी । वर्जूनि धापे ॥
तेचि आमुते कैसे जाणिजे । ऐसे कल्पी जरी चित्त तुझे ।
तरी मी ऐसा हे माझे । भाव आइके ॥

In the preceding verse the Lord has said that the Gods and the sages were of a later origin and therefore they were not able to realise the origin or the prowess of the Lord himself.

Inspite of this statement, says the Lord, if any real Seeker of truth, puts an end to all his cravings that are moving rapidly in advance, turns a deaf ear

to all his senses and in the midst of his activities immediately recoils and forgets all consciousness about his own human machine, then he gets control over the Elements And when thus he feels secure in his position, he becomes Self-luminous or Self resplendent i. e. he attains the realisation of Self or God, then he is capable to visualise and appreciate my Infinite Divine Nature.

I am beyond any beginning or end and am the Overlord of the entire world He who realises this aspect of mine, has his sins automatically washed off. Besides he ceases to be disturbed by any ideas or imaginations as a sandle tree, when burning is left off by serpents.

Now if you are curious to know the pathway leading to me, please listen to my manifestations and my inherent aspect as detailed below.

बुद्धिर्ज्ञानमसम्मोह. क्षमा सत्य दम. शम: ।
सुख दु:ख भवोऽभावा भय चाभयमेव च ॥४॥
अहिंसा समता तुष्टिस्तपो दान यशोऽयश: ।
भवन्ति भावा भूताना-मत्त एव पृथग्विधा: ॥५॥

Intellect, knowledge, clear undestanding, forbearance, truthfulness, self-restraint, peace of mind, existence, destruction, fear, fearlessness, fairness, contentment, austerity, bounty, fame, disgrace all these diverse moods or temperaments of beings proceed from me, which the creatures call their own.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

The seven mighty Seers of old, the four Manus have sprung up from me i. e. from my mind. And they are the source or origin of all future creation.

ऐसेनि हे विश्व येथे । मीचि विस्तारलोसे निरुते ।
परी भावाचे निह्नाते । माने जया ॥

Thus the entire Universe has ultimately sprung up from me, though through the agency of my lieutenants as stated above.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशय. ॥७॥

He who appreciates and realises this exhasustive aspect of mine and my manifestations, alone is capable of merging in me, with unhesitating or uncontaminated affinity

यालागी सुभद्रापती । हे भाव इया माझिया विभूती ।
आणि याचिया व्याप्ती । व्यापिलें जग ॥
म्हणौनि गा यापरी । ब्रह्मादिपिपीलिकावरी ।
मीवाचूनि दुसरी । गोठी नाही ॥
ऐसें जाणे जो साचे । तया चेइरे जाहाले ज्ञानाचे ।
म्हणौनि उत्तमाधम भेदाचे । दुःस्वप्न न देखे ॥
मी माझिया विभूती । विभूती अधिष्ठिलिया व्यक्ती ।
हे आघवे योगप्रतीती । एकचि मानी ॥
म्हणौनि निःशंके मनें महायोगें । मज मीनला मनाचेंनि आंगें ।
एथ संशय करणे न लगे । तो विशुद्धी जाहला ॥

का जे ऐसे किरीटी । माते भजे जो अभेदा दिठी ।
तयाचि ये भजनाचे नाटी । सूती मज ॥
म्हणौनि अभेदे जो भक्तियोगु । तेथ शंका नाही नये खंगु ।
करिता ठेला तरी चांगु । ते सांगितले पष्ठी ॥
तोचि अभेदु कैसा । हे जाणावया मानसा ।
साद जाली तरी परियेसा । बोलिजेल ॥

The Lord saya to Arjuna :–

It is in this light that you have to follow my menifestations as my lieutenants and that the entire world is pervaded by their Omnipresence. And hence, it is that from a mole to the mountain you will find nothing but myself pervading the entire expanse.

He, who realises this aspect of mine, is the one who knows the reality and is free from the contagion of differenciation between high and low and the likewise in the world.

The Brahman, its metamorphosis in the several manifestadtions, these manifestations pervading the individuals, are all taken to be the same entity by such a person who has attained the height of realisation in its entirety.

Beyond all doubts, there can be no two opinions about the perfection of such a person who has achieved ultimate success in the pursuit of this type of being in tune with the Infinite He, who is devoted to me

with such undiffereniated insight is the one for whom I exert to see that his devotion continues uninterrupted.

Hence this devotional approach with undifferentiated insight is beyond doubt the uninterrupted correct path, and even if the seeker happens to come to a standstill in his pursuit, it would be all for the best as has already been at length explained in the 6th Chapter. If you are curious to know how this undifferentiated insight is achieved, please listen to what I say ahead.

अहृ सर्वस्य प्रभव: मत्त: सर्व प्रवर्तते ।
इतिमत्वा भजन्ते मा बुधा भाव समन्विता: ॥
जे जे भेटे भूत । ते ते मानिजे भगवत ॥
हा भक्तियोगु निश्चित । जाण माझा ।

I am the origin of all beings in the world; and Everything proceeds from me Inspired or Infused with this fundamental understanding, the real seers with their intuition or insight riveted on my manifestions, offer themselves as an oblation to me with intense de\otion Devotional approach to me consists entirely in the firm belief that whatever being appears ahead is nothing but the personification of the Providence or the Absolute Substratum.

मच्चित्ता मग्दतप्राणा बोधयन्त परस्परम् ।
कथयन्तश्च मानित्य तुष्यन्तिचरमन्तिच ॥
जैशीजवळिकेची सरोवरे । उचबळलिया कालवती परस्परे ।
मग तरगासिधवळारे । तरंगविहोनी ॥

The seers or these mystics with their minds riveted on me, with their very life force pinned on me, communicating with each other as filled in with my fervour and incessantly relating to one another all sorts of tales about my prowess, find intense delight in me and are satiated to over-flowing with my omnipresence.

As for instance any two adjoining lakes over-flowing with torrents of rain-showers, meet one ano-ther and form a united expanse of water, with surges one upon the other, rising high up in the air, the surges themselves forming as a base for the higher ones serially up in the open sky.

तेव्हां तया महासुखाचेनिभरे । धावोनिदेहाचिया गावाबाहेरे ।
मि ग घाले तेणे उद्गारे । लागती गाजो ॥

Similarly when such mystics and seers meet one another in the intense heat of enthusiasm & forgetting for the time-being their respective encasement in the body cover, begin to extol my omnipresence them selves being thoroughly satiated to over-flowing over-flowing with my fervour, passion and tremen-dous vitality.

तेपा सतत युक्ताना भजता प्रीतिपूर्वंक ।
ददामि वुद्धियोग तं येन मा मुपयान्तिते ।

" In the case of such mystics and seers who have been unceasingly devoted to him with intense affe-ction & love says the Lord, He stands voluntarily as

a guide to them and leads them on until at they last merge in the Absolute Brahman "

" Or He voluntarily offers to be a guide to them so as to lead them on until at last they merge in the Absolute Brahman.

तेषामेवानुकंपार्थमहमज्ञान जंतमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

Besides, says the Lord, He himself dispels the veil of Ignorance enveloping these mystics, out of pure compassion for their uplift, with the help of the selfluminous refulgent rays of light proceeding from him.

तयां तत्वज्ञाचोखटा । दीवीपोतासाची सुभटा ।
मगमीचि होवोनि दिवटा । पुढा पुढा चाले ॥

Then the Lord says, the Lord himself stands as a torch-bearer in the case of such mystics and seers and holds up his own self-luminous and refulgent torch before them.

At these words of Assurance from the Lord Shri Krishna, Arjuna replies as under:-

परब्रह्मपरंधाम पवित्रं परमंभवान् ।
पुरुप शाश्वतं दिव्यमादिदेवं अजं विभुम् ॥१२॥
आहुस्त्वामृपयः सर्वे देवर्षिनरिदस्तथा ।
असितो देवलोव्यासः स्वयंचैवब्रवीपिमे ॥१३॥

Oh Lord, says Arjuna, the mighty sages and seers of the past including Narad, Deval and Vyas,

Have been ever since describing you in one voice, as the ultimate final Abode as the Absolute Substratum called the Brahman, as the ever-lasting entity, as the ever-luminous immutable over-lord and now I find you yourselves have been confirming their dictum.

सर्वं मेतदृतं मन्ये यन्मावदसिकेशव ।
नहिते भगवन् व्यक्ति विदुर्देवान दानवाः ॥१४॥
स्वयमेवात्मनात्मानं वेत्थ त्व पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥
वक्तुमर्हस्यशेषेण दिव्यात्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्व व्याप्यतिष्ठसि ॥१६॥

'Oh my Lord', says Arjuna "I am convinced within myself regarding the veracity of your version and I feel sincerely that neither the Gods nor the demons could ever grasp the extent of your prowess.

Oh Lord, you are the creator of the Universe and are as well the Overlord of the same, and hence it is that you alone (and none-else) are really aware of the entire extent of your prowess.

Be kind, therefore, to explain to me your various manifestations with which you have enveloped the entire creation. With these solicitations on the part of Arjuna the Lord was pleased to narrate to him his manifestations. It is not our purpose here to enumerate all the manifestations of the Lord as detailed in the succeeding verses of the 10th Chapter.

It is enough when it has been convincingly proved that the/Doctrine of manifestations like रसोऽहमप्सु & c. as adumbrated in verses Nos. 8, 9, 10 and 11 of the 7th. Chapter has been elucidated ni the 10th. Chapter.

However we take the last four verses of the 10th. Chapter and close this discourse on the Manifestations.

यच्चाऽपि सर्वं भूतानां बीज तदहमर्जुन ।
न तदस्तिविनायत्स्यान्मया भूतंचराचरम् ॥३९॥
नान्तोऽस्ति ममदिव्यानां विभूतीनां परंतप ।
एषतूद्देशतः प्रोक्तो विभूतेर्विस्तरोमया ॥४०॥
यद्यद्विभूतिमत् सत्वंश्रीमदूर्जितमेववा ।
तत्तदेवावगच्छत्वं ममतेजोंशसंभवम् ॥४१॥
अथवाबहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्न मेकांशेनस्थितो जगत् ॥४२॥

The Lord saye ' I am the origin of all the beings in the world or for the matter of that there is nothing moveable or immoveable in the world which has not sprung up from me. My Divine manifestations have no end at all. I have narrated to you just a few to impress you the entire extent of my manifestations.

Wherever you find any being of outstanding glory brilliance or power, know ye that to be the manifestation of the radiant rays of my refulgence.

Enough of this prolonging or rather unending description. Suffice it to say that I have pervaded the

entire Universe with only a single ray of my radiant refulgence.

Enough of this prolonging or rather unending description. Suffice it to say that I have pervaded the entire Universe with only a single ray of mynradiant refulgence.

Here ends Chapter IX



CHAPTER X

Now we come to verses Nos. 12 and 13 of the 7th Chapter which set forth the Doctrine of the three Gunas or qualities, which are inherent in the very nature of the Prakruti or Illusion or Maya itself, which is called the Universe. And this Prakruti in turn is but another form of the Purusha himself, attending upon him as his shadow. And the Purusha is nothing but the Infinite Brahman itself. Thus the Purusha himself appears to have undergone metamorphosis and assumed the form of the Universe or the creation.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

" All the various forms of creation consisting of the three Gunas or qualities viz. the Sattva, Rajas and Tamas, have sprung up from me " says the Lord. However, know ye that the forms are included in me, whereas I remain quite aloof from them or am not contained in them.

The entire Universe is plunged in confusion, due to the forms of existence constituted by the three Gunas, and hence is not able to realise my presence.

who stands beyoud them i e the three Gunas and is immutable.

Now the whole of the Chapter No 14 is exclusively devoted to the description of tne three Gunas and is entitled as : गुणत्रय विभाग योगोनाम चतुर्दशोऽध्याय: ।

We shall have a short survey of this chapter before we proceed to the next verse No 14 of the 7th chapter which is styled as the river of Illusion and illustrated in chapter No. 15 as the tree of Unreality.

The Lord says—

परं भूय: प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनय: सर्वे परा सिद्धिमितो गता: ॥१४/१२॥

" Once again " says the Lord do I explain to you the essence of the ultimate real knowledge, which has enabled all the sages to ascend to the highest goal or destination.

Hear also we find the significant adverb Bhuyas (again) particularly intended to connote that the whole chapter is an explanation of the Doctrine adumbrated in verses Nos. 12 and 13 of the 7th chapter.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागता: ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

Having realised this aspect of mine, they have established their identity with me. And hence, they are neither born at the time of creation, nor do they suffer destruction at the time of the deluge.

Commenting on this verse the Saint says as under

सृष्टीचिये सर्वादी । जयां देहाची नाहीं बांधी ।
ते कैंचे प्रळयावधो । निमतील पां ॥
मग म्हणे गा प्रज्ञाकांता । उजवली आजि वक्तृत्वता ।
जे वोला येवढा श्रोता । जोडलासी ॥
तरी एकु मी अनेकी । गोंविजे देहपाशकी ॥
त्रिगुणी लुब्धकी । कवणेपरी ॥
कैसा क्षेत्रयोगें । वियें इये जगे ॥
ते परिस सांगे । कवणेपरी ॥
पै क्षेत्र येणे व्याजे । यालागी हे वोलिजे ॥
जे मत्संगबीजे भूती पिके ॥ १४–६६ ॥

It is but natural that those, who are not entangled in the Humane Frame at the beginning of the Universe, can never experience dissolution at the time of the great deluge.

Then the Lord says to Arjuna ' I have found in you a fitting listener or companion to my eloquent address; I mean an enlightened audience to my eloquent speech. Please listen how these vultures in the form of three Gunas have very successfully encased me in the several human frames so as to appear manifold, though I am a compact and undivided unit or uniform substance. Please listen further how the world or creation owes its existence to the display of the Maya or Illusion, I am disposed to style my Prakruti as the field from where have sprung up the beings in the world as the result of my own contact with the Prakruti.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ।.३॥

The Primordial nature or Prakruti is my consort wherein I deposit myself to be born of her. All the beings in the world spring up from this contact of mine with the primordial nature or Prakruti.

This primordial nature is styled as Mahat-Brahma. Some style it as something not manifested or form-less. The Sankhyas call it as Prakruti. The Vedantins hold it as Maya or Illusion. And finally it is after all nothing but Ignorance.

आपला आपणपेया । विसरु जो का धनंजया ॥
तेचि रूप यया । अज्ञानासी ॥

And Ignorance materialised is self-forgetfulness personified.

आणिकही एक असे । जे विचारावेळे न दिसे ।
वाती पाहता जैसे । अधारे कां ॥
हालविलिया जाय । निश्चळी तरी होय ।
दुधी जैसी साय । दुधाची ते ॥

One more aspect of this Ignorance is that it is no longer discernible when the reason is at work, just as darkness vanishes when there is light Just as cream when stirred up dissolves in the milk underneath, where as it gathers up in a mass when left undisturbed.

पैल बांबु कां पुरखु । ऐसा निश्चयो नाही एकु ।
परि काय नेणों आलोकु । दिसत असे ।

ऐसी कोण्ही एकी दशा । तिये वादु अज्ञान ऐसा ।
तया गुंडलिया प्रकाशा । क्षेत्रज्ञु नाम ।

When seen from a distance, we cannot exactly guess whether the substance appearing is the stem of a tree or a human being standing. This doubtful condition is characterised as Ignorance and the inner light or spiriton which is hidden from view by the enveloping Ignorance is designated as the tenant residing in the frame for the time being.

अज्ञान थोरिये आणिजे । आपणपें तरी नेणिजे ।
तें रूप जाणिजे । क्षेत्रज्ञाचें ।

The main function of this Tenant is to elevate Ignorance to prominence and remain ignorant regarding his own condition, or about himself, his own self.

तेवि लचकलिया दिठी । मग देखगे जे जे उठी ।
तया नामसृष्टी । मीचि वियें ।

When the vision is blurred, whatever appears before it, is designated as the creation or the world and the world in turn is but my own creation.

तरी माझी हे गृहिणी । अनादि तरुणी ॥
अनिर्वाच्य गुणी । अविद्या हे ।

My Prakruti is my consort and she is ever young without any beginning and with qualities which surpass description and is styled as Ignorance.

इयें माझी हेंचि रूप । दावे हे अरि जगत ।
हे निद्रितगम्भीर । वेगडुरी ॥

Void of any type of form is here form, her location is beyond description. She keeps company with the Ignorant and avoids those who are real seers. Formlessness is her form; or rather she assumes infinite forms. Her activity is endless She keeps company with or befriends the ignorant and avoids those that are real seers. She Keeps awake when I am asleep and my presence alone is enough for her to conceive and give birth to the eight-fold Foetus in the form of " the Intellect, the mind, the ego and the five elements. And this Foetus which embodies the three gunas split up in the four-fold creation viz.

मणिज म्वदेज उद्भिज and जारज ।
सर्वं योनिपुकौतिय मूर्तय: संभवन्तिया: ।
तासांब्रह्म महद्योनि: अह बीजप्रद पिता ॥४॥

In the case of the fourfold creation, for all the visible manifestations, the Mahat-Brahma or Prakruti is the Substratum or consort wherein I deposit the requisite seeds for germination.

सत्वं रजस्तम इति गुणा: प्रकृतिसंभवा: ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

All the three Gunas viz. सत्वं, रजस् and तमस् owe their origin to the Prakruti; and it is through their influence that the tenant or the spiriton or the house holder identifies himself with the Body-frame which he inhabits for the time being.

तत्रसत्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसगेन बध्नाति ज्ञानसगेनचानघ ॥ ६ ॥

and out of these three attribtes the Satva which is transparent, refulgent and unalloyed attracts the inhabitant with its pleasing contact coupled with cunning and entices him to feel that he is one with the external body cover.

रजोगात्मकंविद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ७

The attribute of Rajas, – the off spring of greed and attachment or affection-entangles the inhabitant in the body cover and inspires him for unceasing activities.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥

The attribute of Tamas-the off-spring of Ignorance causes infatuation to the inhabitants and fetters them to body-cover by over-powering them with sleep, lethargy and mis deeds.

The foregoing three attributes which are ever inherent in the Prakruti are at times mild, wakeful, powerful or even aggressive according to the opport-unity offered to them by the Individuals and hence by permutation and combination we find various types of beings in the world. When any one of these qualities gets the upperhand and becomes aggressive, the others have to remain submissive awaiting their chance to get the upperhand. And thus we get this diversity of temparament in the entire world creation.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

Good actions are said to yield very happy and agreeable results as proceeding from the Satva Attribute. The results of Rajas are exceedingly agonising and painful and those of Tamas are horrible amounting to absolute Ignorance.

सत्वात्सजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

When the Satva dominates, it results in pure knowledge. The domination of Rajas results in avarice. Infatuation mis-directed actions are the outcome of the Tamas-domination.

उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those possessing the Satwa quality, when they pass away find their seats in the Heavens. The Rajas are born on the Earth as human beings, whereas the Tamas, when they die find their abode in the Hell.

नान्यं गुणेभ्यः कर्तारं यदाद्रष्टानुपश्यति ।
गुणेभ्यश्च परंवेत्ति मद्भावं सोऽधिगच्छति ॥-१९

Then the real seer experiences that the authorship of his activities is directed by the three gunas and actually observes himself as aloof from the gunas, he alone realises his identity with me the Overlord of the entire Universe.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

By transgressing the magnetic field of action or attraction of the three Gunas, which are themselves the product of the Human frame, occupied by the tenant for the time being, the tenant thus escapes the agonies of birth, death and oldage and enjoys eternal bliss.

Arjuna over-powered by these words of the Lord, naturally asks him as to the way and the means to transgress the action of the three Gunas.

कैर्लिंगैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

Arjuna requests the Lord to explain the signs of recognition for the person if he has thus transgressed the field of action of the three Gunas, the nature of his activities as also the ways and means adopted by him to achieve the end.

The Lord in reply states as under—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

Such a person, says the Lord, bears no hatred towards the three Gunas viz the Satwa, Rajas and Tamas, when they manifest themselves in the form of the light of knowledge, the urge for action or the state of infatuation, respectively, nor does he wish for their inaction or disappearance.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाचनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः ॥ २४ ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

As a spectator, he is not disturbed by the activities of the three Gunas. And with the firm conviction that all his activities are the play of the Gunas, he remains quite unmoved. He is the person beyond the magnetic influence of the three gunas, who looks on pleasure and pain, a lump of mud or a lump of gold, with the same indifference.

Further his courage is steady towards his likes or dislikes, towards honour or dishonour, towards any expressions of praise or slander.

All the same he remains unconcerned towards any friends or foes and maintains perfect renunciation or detachment even from the beginning of any undertaking.

Hereafter the Lord explains the means to achieve the end of transgressing the magnetic field of the three gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥
ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २४-२७ ॥

He who serves me with one-pointed devout devotion (which is one-pointed only) is able to transcend the magnetic field of action of the three gunas and thus finds his speedy way towards the attainment of Self realisation.

Here says the Lord, please do not, even for a moment, be led to believe that devout devotion to me is only the means and self realisation is the end or the goal, because the means in itself is the end to be achieved. Because, I, says the Lord, though serving as the means am the very foundation or support of the Brahman, which is immutable, imperishable and likewise the fountain of Eternal law, Bliss and happiness.

Here ends Chapter X

CHAPTER XI.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४ ॥

This Divine river of the illusion of mine consisting of the three gunas is very difficult to transgress. those alone that adhere steadfastly unto me can cross this river in floods or ocean of Illusion.

आतां महदादि हे माझी माया । उतरोनियां धनंजया ।
मी होइजे हें आया । कैसेनि ये ? ॥ ७-६८ ॥

The Lord says to Arjuna, please listen how one can cross this flood of Phantasy or illusion of mine consisting of Mahat and other elements and finally approach me as the destination or goal.

Now this flood of Illusion is expounded in detail as the Ashwath tree in the 15th Chapter and the way is shown therein how to overcome this impediment of the enormous growth of the tree up and down and ultimately be identified with me.

करूनि संसारवावो । स्वरूपी अहुते ठावो ।
होआवया अध्यावो । पंधरावा ॥

The Saint herein gives the purpose of the 15th chapter with respect to the Human beings in particular. Realising the nature of the worldly existence

to be a mere Phantasy and finding for the Individual Ego eternal solace in the original abode viz. the Brahman, is the purpose of the 15th Chapter.

While discussing the characterstic features of the Ashwath tree, the Saint states as under in the same words which have been used in the 7th chapter for the crossing of the river of Illusion.

एवं महदहंबुद्धि । मनें महाभूतसमृद्धि ।
इये संसाराचिया अवधी । शासन जें । १५-१०५
किंबहुना इहीं आठें । आगी हा अधिक फाटे ।
परी शिंपीचियेवढें उमटे । रुपें जेवीं ॥ १५-१०६
का समुद्राचेनि पैसारें । थरी तरंगता आकारें ।
तैसें ब्रह्मचि होय वृक्षाकारें । अज्ञानमूळ ॥ १५-१०७

In short these eight factors viz Mahat, Egoism, mind and the five elements constitute the composite Ashwath tree in the form of the world And this tree grows as vigorously and to the extent which these eight factors permit, and not more. Just as silver appears only to the extent of the mother of pearls and not more or just as the extent of the ripples does not exceed the surface of the ocean; similarly, due to ignorance the Brahman itself sppears in the form of this world tree

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१

The tree in the form of this world or Universe is described as under:–

It has roots up in the high and shoots down below, it is or it appears to be everlasting and yet it is not the same for any two consecutive days and the Vedas are its foliage. And he alone can be locked upon as realising the spirit of the Vedas, who can thoroughly grasp the aforesaid features of this tree.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा । गुणप्रवृद्धा विषयप्रवालाः
अधश्च मूलान्यनुसंततानि । कर्मानुबन्धीनि मनुष्यलोके ।। १५-२

The branches of this world tree shoot upwards as well as downwards and have the exuberance of their growth due to the emanation of the three gunas within themselves i. e. the branches and resulting in the generation of the sense objects.

All the same this world tree bears roots downwads also as well as it has them upwards in the order of succession such as the one proceeding from the other and in the case of the human beings the preceding generation giving rise to the succeeding one according to the fruits of the actions performed.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्वा ।। १५-३

The inherent nature of its form, neither its beginning nor its end nor its stable condition can possibly be observed. And therefore we can proceed on the onward journey by cutting asunder the dense growth of its thickened roots, with the sharpened

weapons of non-attachment and the sword of knowledge.

Now दैवी ह्येषा गुणमयी मम माया is the 7th Chapter. अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः । is the 15th Chapter– गुणमयी मम माया = तस्य शाखाः गुण प्रवृद्धाः विषयप्रवालाः ।

विषयप्रवालाः = &c &c

ततः पदं तत् परिमार्गितव्यं is the onward march in the journey

After this the Lord says– यस्मिन् गतान निवर्तन्ति भूयः । When they reach this goal they do not again return to the cycle of births and deaths.

तमेवचाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥

They reach the eternal original home of the Brahman, whence has sprung up the creation in the form of this Universe.

मग इदंतेसि वाळलें । जें मीपणेंवीण डाहारलें ॥
ते रूप पाहिजे आपले । आपणची ॥ १५–२६७ ॥
परी दर्पणाचेनि आधारें । एकचि करूनि दुसरें ।
मुख पाहाती गव्हारे । तैसे नको हो ! ॥
हे पाहाणें ऐसें असे वीरा । जैसा न बोडलिया विहिरा ।
मग आपलिया उगमी झरा । भरोनि ठाके ॥
नातरी आटलिया अभ्र । निजबिंबा प्रतिबिंब ।
निहटे का नभी नभ । घटाभावीं ॥
नाना इंधनांतु सरलेया । वन्हि परते जेवीं आपणपया ।
तैसे आपोआप धनंजया । न्याहाळणें जें गा ।
जिव्हे आपली चवी घातणें । घडु निज बुबुळ देखणें ।
आहे तया ऐसें निरीक्षणें । आपुलें पैं ॥ १५–२७२ ॥

When the tree of unreality has been cut asunder by the sword of self-knowledge, then one is able to see one's own form, one's own self. This is however not like the reflection in a mirror, for the reflection in a mirror is the face of one who looks at it. (This is just like seeing one's own face without the mirror.)

The vision of the Individual Self is as a spring which exists in its place even when the well is not dug up.

When water dries up, the image goes back to its prototype. When a pitcher is broken up, space mixes with space. When fuel is burnt, fire returns unto itself. In a similar way is the vision of the self by the self. One must see without seeing. The tongue should taste itself. The eye should see its own eye-ball. In a similar way is the vision of the self by the self.

In this way Chapter 15 in continuation elaborately deals with the Doctronc of Maya or Illusion, as adumbrated in the 7th Chapter. It is not our object hear to deal with the 15th Chapter in its entirety. It is enough if it is so far conclusively proven that the Illusion of the world in the 7th Chapter is the same as the tree of unreality in the 15th Chapter.

CHAPTER XII

नमांदुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरभाव माश्रिताः ॥ ७-१५

The meanest of the Human Race, who are ignorant and ever prone to do evil acts can never find any access to me. And the devilish tendencies find their easy way straight unto them as they are deprived of their reasoning faculty by the Influence of the Maya.

Now the Influence of Maya on the resoning faculty and the effects of being over-powered by the Devilish Tendencies as against the Divine qualities according to circumstances etc. etc. form the subject matter of the 16th chapter which runs as under :-

अभय सत्व सशुद्धिः ज्ञानयोग व्यवस्थितिः ।
दान दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१
अहिंसा सत्यम क्रोध. त्याग. शान्तिरपैशुनम् ।
दयाभूतेष्व लोलुप्त मार्दवंन्ही रचापलम् ॥२॥
तेज. क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदंदैवी मभिजातस्य भारत ॥३॥

The Lord says to Arjuna, please listen :-

The following are the characteristics of the person endowed with a Divine Nature

Divine qualities, says the Lord, have been time and again elucidated in the foregoing chapters and hence he exhorts Arjuna to listen to the Devilish tendencies and their consequences, only thereafter.

आतां आसुरी जे सृष्टी । तेथिची उपलऊं गोठी ।
अवधानाची दिठी । दे पां निकी ॥
तरी वाद्येंवीण नादु । नेदी कवणाही सादु ॥
कां अपुष्पी मकरदु । न लभे जैसा ॥
तैसी प्रकृति हे आसुर । एकली नोहे गोचर ॥
जंव एकाधें शरीर । माल्हातीना ॥
मग आविष्करला लांकुडें । पावकु जैसा जोडे ।
तैसी प्राणिदेही सांपडे । आटोपली हे ॥
ते वेळी जे वाढी उंसा । तेचि आंतुला रसा ॥
देहाकारु होय तैसा । प्राणिगाचा ॥
आता तयाचि प्राणियां । रूप करू धनजया ।
घडले जे आसुरीया । दोपवुदी ॥
प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।
न शौच नापि चाचारो न सत्य तेपु विद्यते ॥

Just as a musical instrument is necessary to produce a musical sound or just as there can be no fragrance in the absence of any flowers, similary the Devilish tendencies will be apparent or visible only when they form their association with a human frame.

Just as fire produced from the fuel, envelopes the entire wood in course of time, similarly the Devilish tendencies when once they catch hold of any human frame, they go on increasing along with the

growth of the Human frame, like the co-extensive growth of the sugar cane and the crystals of sugar contained within the frame.

Thereafter, says the Lord, he would narrate the features of the Devilish tendencies developing in the Human frame.

These devils, says the Lord, do not know in right earnest the principles of activism nor those of Renunciation, nor do they possess any truthfulness nor any righteous path to follow nor any purity of conduct.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥

The tenets of their philosophy are that:

The creation of the world stands withont any controller or author, without any foundation and full of untruth. It originates without any causal relationship between the objects of creation, the predominating force being nothing else than lust for the

entire creation. With this angle of vision, these destroyers of their own self, with their narrow-mindedness, prevail in bringing about the destruction of the Universe on the strength of their horrifying activities.

Resorting to insatiable lust, and over-powered by feelings of ostentation, pride and arrogance, they are ever prone to commit ugly actions, possessed as they stand with obstinate and perverted intentions.

Involved in countless anxieties lasting till the dissolution of the world; hypnotized with the firm conviction that the gratification of their desires is the only one and the highest aim in their life, entangled in thousands of net-works of expectations, with lust and wrath as their springs of action and/exclusively for the gratification of their desires, they stand ever prone to commit unlawful acts to amass fortune.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

This much is my earning this day, that much shall be my fortune tomorrow. Though this much is my fortune to-day, it is bound to be extensive in days to come. To-day I have done away with this

enemy, several others will meet the same fate in time I am the over-lord of all and am the only person to enjoy the same. Success is mine. I personify all strength and happiness. Or I am the embodiment of all success, strength and happiness. I am affluent, my parentage is distinguished. I have no rival, performing sacrifices and bestowing donations. I stand for enjoyment. Deluded by such mistaken notions, disturbed by manifold designs, enveloped in snares of infatuation and exclusively devoted to the gratification of their senses, they allow themselves to be drowned in Infernal Hell.

आत्मसंभाविताः स्तब्धाः धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दंभेनाविधिपूर्वकम् ॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥
तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

Proud and self-conceited, obstinate and glorying in their own affluence, pride and arrogance, perform sacrifices no doubt yet for name-sake only with all ostentation and in violation of the procedure prescribed.

Intoxicated with egoism coupled with power, pride, lust and wrath such evil-actors feel extreme hatred for me, who resides in their own body-covers as well as well as in those of others.

These haters of mine, cruel and unclean as they stand, the scum of mankind, I hurl them down continually amongst the worldly categories especially amongst the devilish ones.

Entangled in the cycle of births and deaths of the Devilish categories, these lowly creatures, life in and life out, ever fail to reach me and ultimately sink into still more miserable condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

Lust, wrath and greed are the three gate-ways leading to the Hell for self-destruction. And one has to be very careful to avoid them. When once an Individual with-stands the temptation to enter these three gate-ways to Hell, he automatically exerts for his own uplift and ultimately secures eternal welfare.

However, when once an individual leaves aside the procedure prescribed by the Scriptures and wantonly follows his own sweet-will, he finds neither any sucess in his undertaking nor any happiness nor his eternal welfare.

Hence it is the Scriptures that ought to guide one in venturing on any activities or in desisting from them. You ought to undertake any activities only when you ascertain that they are prescribed by Scriptures.

Here ends the 16th chapter and the discussion of the Divins as well as Devilish tendencies.

Here ends Chapter XII



CHAPTER XIII

चातुर्विधा भजन्ते मां जनाः सुकृतिनाऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

Amongst those that are prone to do righteous actions, there are four types of persons, who are devoted to me. And they are, says the Lord to Arjuna, the afflicted, the curious, the needy and lastly the genuine-seekers after truth. Amongst this lot, the last type viz. the men of knowledge or wisdom or the genuine seekers after truth, is preferred to be the best. Because there is mutual relationship of extreme love between us. All these are high souls no doubt; still the man of wisdom is my own prototype. Because, with his singleness of devotion, he finds solace nowhere else excepting in me.

Now the 12th Chapter is exclusively devoted to the devotion to the Lord. It runs as under–

Arjuna says to the Lord–

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

But before proceeding with this, it behoves us to refer to the 10th Chapter as under--.

The 10th Chapter is devoted to the various manifestations of the Absolute Infinite and the Lord, closes this chapter with the following verses.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ।।४१।।
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।।

The Lord says to Arjuna :

Please be it known to you once for all that whatever appears to be of outstanding magnificence or booming with high spirits at once bewitching the eye, has sprung up from only a portion of the Radient Refulgence of my Divine Dispensation.

Or, enough of this lengthy description to know about. The entire Universe has sprung up from only a portion of my Infinite expanse.

Hereafter Arjuna becomes curious and anxious to know the intrinsic aspect of the Lord, the origin, the fundamental substance from where spring up the several Avataras, the Infinite Substratum called the Brahman. And the Lord manifested himself according as desired by the disciple.

Arjuna, however, could not see anything with his naked eye; the Lord, therefore, blessed him WITH

THE DIVINE INSIGHT that was necessary to have a vision of the entire show.

Arjuna was frightened at the sight of this Universal Aspect of the Lord and he entreated him off and on to assume his usual form which was very familiar to Arjuna.

However the Lord warned Arjuna that he need not be afraid of the Universal Aspect on the canvas of the sky, as-presented to him by the Lord, and warned him to get himself acquainted with that Aspect, rather than be content with the mild appearance of the Lord in front of his eyes.

After this discussion between the master and the disciple Arjuna takes the occasion to inquire which of the two should be the goal of the aspirant. And his question runs as under :

एव सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्त तेषां के योगवित्तमाः ॥१॥

Arjuna enquires as to who are the real adepts in Yoga (Union with Brahman) between those devotees who serve the Lord with steadfast adherence and those that meditate on the invisible and immutable Infinite Absolute

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२।
ये त्वक्षरमनिर्देश्यमव्यक्त पर्युपासते ।
सर्वत्रगमचिन्त्य च कूटस्थमचलं ध्रुवम् ॥३॥

सनियम्येन्द्रियग्राम सर्वत्र समबुद्धय: ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रता. ॥४॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दु ख देहवद्भिरवाप्यते ॥५॥
ये तु सर्वाणि कर्माणि मयि सन्यस्य मत्परा ।
अनन्येनैव योगेन मा ध्यायन्त उपासते ॥६॥
तेषामह समुद्धर्ता मृत्युससारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

Those that serve me with their mind intent upon me, with steadfast adherence and with utmost faith in me (those that serve me thus) are held by me as the adepts in Yoga Those also who meditate on the invisible, absolute, immutable Brahman, which is all-pervading, unimaginable, real, steady and lying in the inner-most recesses, and at the same time, have all their senses under control and who look evenly on all objects, succeed in becoming in tune with me. However those meditating on the Invisible, have to subject themselves to severe hardships; for, these residing in the Human frame as they do, find it very hard to achieve salvation

In the case of such persons, who resign all their activities unto me, who offer themselves as an oblation unto me and who serve me by meditating on me with unswerving devotion, I stand to rescue them from the ocean of births and deaths at no distant date, depending upon the quality of their steadfast devotion unto me.

In the case of such persons, who resign all their activities unto me, who offer themselves as an oblation unto me and who serve me by meditating on me with unswerving devotion; The Lord Says as under:–

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

When your mind and intellect are riveted on me, take it from me, you will be thoroughly absorbed in me.

अगा मानस स हे एक माझ्या स्वरुपी वृत्तिक ।
करूनि घालीं निष्टंक बुद्धि निश्चयेंसी ॥
इये दोनी सरिसी मजमाजी प्रेमेसी ।
रिगाली तरी पावसी मातें तू गा ॥
जे मन बुद्धि इहीं घर केलें माझ्या ठायीं ।
तरी सागें मज काई मी तू ऐसें उरे ॥
म्हणौनी दीप पालवे सवेचि तेज मालवे ।
का रविबिंबासवें प्रकाशु जाय ॥
उचललेया प्राणासरिसी इंद्रियेंही निगती जैसी ।
तैसा मनोबुद्धिपाशी अहंकारु ये ॥
म्हणौनि माझिया स्वरुपी मन बुद्धि इये निशेपीं ।
येतुलेनि सर्वव्यापी मीचि होसी ॥

The Lord says to Arjuna: You focuss your mind and intellect on my vision and when both these are moistened with the tears and perspiration, of love and affection, then automatically you will be dissolved in me. When both your mind and intellect choose to reside in me permanently, can we remain as separate

entities any longer ? Just as when the current is switched off, light goes out automatically or rather when the sun sets, light disappears; when the controller of breath quits the human machine, all other senses have perforce to follow suit; similarly, when the mind goes with the intellect, the ego is compelled to give up its offensive and tentacular 'ism'; therefore, try to concentrate both mind and intellect on the vision of the Lord and then you will pervade the whole Universe and will be identified with me.

अथचित्त समाधातु न शक्नोषि मयिस्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तु धनंजय ॥
अभ्यासेप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपिकर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥
अथैतदप्यशक्तोऽसि कर्तुंमद्योगमाश्रितः ।
सर्वकर्मफलत्याग तत. कुरु यतात्मवान् ॥

If you cannot concentrate your mind on me, please try to have practice regarding the same and by slow degrees the mind will feel interested in me.

If you are not capable of this practice, please resign the duties you have discharged, unto God. When they are thus offered unto God, you will attain salvation. Even if you are not able to act up according to these injunctions, please exert your utmost to resign the fruits of all your duties discharged, unto God.

श्रेयोहि्ज्ञानमभ्यासात् ज्ञानात् ध्यानविशिष्यते ।
ध्यानात् कर्मफल त्याग. त्यागात् शान्तिरनन्तरम् ॥

Knowledge of the essentials is to be preferred to the study of concentration (carried on without proper insight). Meditation in the proper sense is to be preferred to knowledge, and resignation of the fruits of all you activities or duties discharged, is to be preferred to meditation and such resignation ultimately will lead to permanent peace or beatification.

Here-after from verses 13 to 19 we have the description of the real seers who have attained perfection, enumerating the various attributes of their several phases of activities. And lastly we have the advice, as under :

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीवमेप्रियाः

The Lord says:-

I cherish intense love and affection for those devotees, who stick to these pious and nectar-like commandments, to a letter, and observe them with utmost faith and self-surrender.

Here ends the 12th Chapter.

CHAPTER XIV

Having referred to the path of devotion leading to ultimate Reality and having mentioned the four types of Devotees worshipping the Lord according to their inherent inclinations and according to their intensity of devotion, the Lord now refers to the common mass of humanity who are after their own comforts in life; and to achieve that end, go on worshipping minor deities which they expect to fulfil their desired ambitions

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
स तया श्रद्धया युक्तः तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

Those that have lost their reasoning faculty due to their various longings, take resort as per their own dispositions to minor deities and worship them according to their specific requirements.

The devotees with great faith worship the deities, presuming them to be appearing in a certan form And I, says the Lord, try to see that the faith

of the devotee is strengthened in worshipping the same deity.

The devotee with that strengthend faith worships the deity and receives the rewards which, says the Lord, are awarded by the Lord himself.

The rewards, however, in the case of these short-sighted persons are transitory. The devotees of the deities find their way to the respective deities; whereas those that worship me find their salvation in me, says the Lord.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

The short-sighted individuals take me to have assumed a visible form though I am invisible; because they do not know my supreme nature, and that I am immutable and the highest of all. I am not visible to all. Enveloped and blinded by my Prakash or Maya the Illusion, as they are, the ignorant mass of humanity is not able to realise me, who am never born and am immutable. I know the past and the future. However no one can realise my existence.

After this the Lord explains in three verses the origin, the existence and the dissolution of the creation.

इन्छाद्वेषसमुत्थेन द्वद्वमोहेन भारत ।
सर्वभूतानि समोह सर्गे यान्ति परतप ॥

At the time of the creation all beings are enveloped in utter ignorance through the influence of opposites (like heat and cold) that are, the result of Desire and Hatred.

तरी तेचि आता थोडीसी । गोठी सागिजेल परियेसी ।
जै अहकारा तनूसी । वालभ पडिले ॥
तेथ इच्छा हे कुमारी जाली । मग ते कामाचिया तारुण्य आली ।
तेथ द्वेषेंसी माडिली म्हाडिक ॥
तया दोघास्तव जन्मला । ऐसा द्वद्वमोहो जाला ।
मग तो आजेयानें वाढविला । अहकारें ॥
जो धतीसी सदा प्रतिकुळु । नियमाही नागवे सळु ।
आशारसें दोदिलु । जाला साता ॥
असतुष्टीचिया मदिरा । मत्त होऊनि धनुर्धरा ।
विषयाचे वोवरा । विकृतीशी ॥
तेणे भावशुद्धीचिये वाटे । विखुरले विकल्पाचे काटे ।
मग चिरिले आव्हाटे । अप्रवृत्तीचे ॥
तेणे भूतें भावावली । म्हणौनि ससाराचिया आडवामाजी पडिली ।
मग महादु खाच्या घेतली । दाडे वरी ॥

The Lord says to Arjuna–

Here at this stage I relate to you a short story and it runs thus : Egoism and the Human frame fell in love with each other as husband and wife; and desire was born of them as an offspring. This desire

or virgin became young and was chosen by Hatred as his consort. This couple gave birth to Infatuation in the form of all opposites like heat and cold, pain and pleasure etc. etc. And this grandson viz. Infatuation was reared up by the grandfather Egoism.

This Infatuation always defied courage and ever violated all regulations of the Individual as well as those of the society. Besides he fattened on the milk of hope, drank the wine of discontent and got wild (like an elephant). Then he made friends with the sense-objects and joined the gang of evil-doers.

Then the Royal road of the purity of heart was strewn with the thorns of the poison of suspicion and this grandson pursued the by-lanes of mis-deeds all along. The human beings were thus confounded and they buried themselves in the mire of family life, and fell victims to the strokes of misfortune.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥
ऐसे विकल्पाचे वायाणे । काटे देखोनि सयाणे ।
जे मतिभ्रमाचे पासावणे । घेतीचिना ॥
उजु एकनिष्ठेच्या पाउलीं । रगडूनि विकल्पाचिया भाली ।
महापातकांची सांडिली । अटवी जिहीं ॥
मग पुण्याचे धावा घेतले । आनि माझी जवळीक पातले ।
किंबहुना ते सुटले । वाटवधेयां ॥

Those individuals of pious leeds, whose sins have come to an end, do escape the delusion of opposites and are at my service with a firm determination in

all respects Commenting on this verse Saint Dnyandeo says:- However there are others whose sins have come to an end and they are not overtaken by any perverted notions when they see the sharp and pointed thorns of the poison of suspicion on the way. By rooting out the devil of suspicion, they with their one pointed devotion avoid the desert of sins Then following the path of virtues, they attain my kingdom and thus escape the onslsught of murderers.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदु कृत्स्नमध्यात्म कर्म चाखिलम् ॥
एऱ्हवी तरी पार्थी । जन्ममरणाची निमे कथा ।
ऐसिया प्रयत्नाते आस्था । विये जयाची ॥
तया तो प्रयत्नुचि एके वेळे । मग समग्र परब्रह्मे फळे ।
जया पिकलेया रसु गळे । पूर्णतेचा ॥
ते वेळी कृतकृत्यता जग भरे । तेथ आध्यात्माचे नवलपण पुरे ।
कर्मांचि काम सरे । विरमे मन ॥
ऐसा अध्यात्मलाभु तया । होय गा धनजया ।
भाडवल जया । उद्यमी मी ॥
तयाते साम्याचिये वाढी । ऐक्याची मादे कुळवाडी ।
तेथ भेदाचिया दुबळवाडी । नेणिजे तया ॥

" Resorting to me " says the Lord, those alone that strive for the attainment of salvation (and not for the contact of new parents) after oldage followed by death, are capable of understanding or realising the nature of Brahman, Adhyatma and Karma.

The ccmmentary runs as under—

Those, (The Lord says to Arjuna) that direct their one-pointed attention to terminate the cycle of births and deaths, are likely one day to reach their destination which amounts to the attainment of Brahman. And when this stage becomes thoroughly ripe the seeker is drowned in the nectar of Perfection. This flow of Nectar needs a little explanation. Behind the uvula in the mouth, there is a hairlike passage leading to the brain where the thousand petalled plexus is situated. Now this plexus at the stage of perfection is supposed to be tilted a little and empties its contents drop by drop through the hair-like passage, in the mouth and this is the Nectar which the seeker begins to drink.

In verse No. 21 Chapter V, it is said the Yogi drinks or eats the pleasure (Please see the reference and the verse of Shankaracharya)

The seeker then feels that he is pervaded by Brahman all-round and here is the termination of the inquisitiveness (to search for the manifestation of the soul hidden inside) with which he felt inspired at the beginning. And here is the closure for all the activities resulting in perfect extinction of the mind itself. He is blessed with this return of spiritual glory for his industry, wherein the capital supplied, says the Lord, is the Lord Himself. (The name of the Lord which is the means and the vision of the Lord which is the end are one and the same) The

name and the vision are both one and the same It requires ıntuitıve ınsight and time to realise that the name is the vision because such a name is available only from those who are qualıfied to hold their seats along wıth the Brahman hımself.
(Ref Chapters 14 and 17)
Chapter 14 Ovis 401&402. Chapter 17 Ovis 330 & 334

परी माझें आराधन । ब्रह्मत्वीं होय सापान ।
तेथ मी हुन साधन । गमेन हों ॥ १४।४०१
तरी म्हणी ऐसे । तुझ्या चित्ती पैसें ।
पै ब्रह्म आन नसे । मीवाचूनी ॥ १४।४०२
उपजलिया बाळकासी । नाव नाहीं तयापासी ।
ठेविलेनि नावेसी । ओ देत उठी ॥ १७।३३०
परी निगमाचळशिखरी । उपनिषदार्थनगरी ।
आहाति जे ब्रह्माच्या येकाहारी । तयासीच कळे ॥ १७।३३४

Then all the dıfferentiatıon between high and low etc. etc. in the world disappears altogether in his eyes and he becomes one with the Brahman himself.

Here the Lord refers to three significant terms viz Brahma, Addhyatma and Karma and in the next verse he mentions four more ones to excite the curiosity of the lıstner

The verse runs as under –

साधिभूताधिदैव मा साधियज्ञ च ये विदु.।
प्रयाणकालेऽपि च मातेविदुर्युक्तचेतस ॥३०॥

The Lord says –

They are the real seers in tune with me who know thoroughly well my aspect when I pervade the

inanimate and the animate world, as well as when I reside in the heart of Real Seers, who have isolated themselves from their body-cover and when I am one with them, or when they merge in me, when they cast off their tabernaclė.

Commenting on this verse the commentator very instinctively describes the condition of the listener & states in unequivocal terms that these seven terms are themselves the very cream of the vast ocean of the Vedas. And the 8th chapter is exclusively devoted to the explanation of these seven terms which signalise the end of the story of the celestial song.

The 9th chapter is added as a comprehensive survey of the foregoing 8 chapters and thus ends the first part of the Song

Thee high souls, who have realised my presence in the inanimate and have seen me pervading the animate world also, and who in addition perfectly

realise that their body cover is as if a coat of arms donned and doffed on occasions of ceremony, never feel the separation when they actually cast off their tabernacle or body cover hanging loose around them (like the slough of a serpent); otherwise, in the case of ordinary mortals, when the Lord of Death sounds the trumpet for the instantane ous departure of the soul, and when the agonies of Death

are tormenting the afflicted, even the on-lookers keep shuddering with the horrors of death at the sight of the agonised departing soul. However those high souls, who have already merged in me or dissolved themselves in me, before even the warning of Death, shall never fail to remember me, when the last moment comes for Departure

Know Ye, therefore, that such souls only as are highly evolved can be classed as adepts in Yoga.

While the Lord was uttering these latter four terms, Arjuna could not concentrate his attention to grasp their meaning as he was already absorbed in pondering over the meaning of the former three terms viz. Brahma, Addhyatma and Karma already sounded in his ears These three terms full of connotation are compared to sweet smelling ripe fruits and the Lord Shri Krishna himself stands for the tree from which these fruits suddenly dropped in the ears of Arjuna

These three fruits are further likened to the highest truths, moistened in the vast ocean of the Brahman and further smeared with the rosy powder of the highest beatific ecstasy. Arjuna steadily gazed at these delightful terms or fruits with his unwinking eyes and was drowned in the ocean of surprise and amazement. While he was delighted at the sight of these terms he felt as if he were plunged in another heaven on this earth and was eager to taste the juice of these fruits or terms and satisfy his tongue.

Arjuna picked up these fruits with the fingers of Imagination and began to swallow them with the mouth of Realisation. He could neither squeeze them with the tongue of logic nor could he break them with the teeth of intellect and he gave up the idea of swallowing them.

He felt surprised and thought them to be the starry heavens reflected in the ocean on earth. and imagined the syllables of the terms to be entirely deceptive.

These terms he found to be the waves or rolls of the sky and imagined he would not be able to recover his intellect if it were once plunged in these rolls.

Thus exhausted in his endeavours to understand the import of these terms, he turned his eyes to the Lord and said: Oh Lord all these seven terms appear to be untouched hitherto fore and stand unsolved as a surprise. Otherwise even very abstruse problems can be solved with pointed and acute attention. But this is not a class of that sort. At the sight of these syllables one is drowned in the ocean of surprise. The rays of words passing through the window panes of the ears have stunned the intellect and created a flood of amazement.

Inspite of this all, I am very anxious to realise the import of these terms and cannot sustain the anxiety caused by any the least delay.

With this introduction Arjuna implores the Lord to hasten the reply. And in doing this he has taken the survey of the pros and cons, has simultaneously pressed his eagerness in between, and has taken the precaution not to transgress the limits of modesty in eliciting the reply from the Lord.

The Commentator says, it is Arjuna alone who as a disciple could approach the master with humility so as to touch the innermost chord of his heart and evoke voluntary response from him. Lastly he says, Sanjaya will relate the questions and answers as set forth in the next chapter and exhorts the listeners to listen to the tale in marathi and emphatically states that the explanation given would signalise the termination of the story of the Celestial Song

जिही साधिभूता माते । प्रतीतीचेनि हाते ।
धरूनि अधिदैवाते । शिवतले गा १८०।७
जया जाणिवेचेनि वेगे । मी अधियज्ञही दृष्टी रिगे ।
ते तनूचेनि वियोगे । विऱ्हये नव्हती १८१
एऱ्हवी आयुष्याचे सूत्र विघडता । भूताची उमटे खडाडता ।
काय न मरतयाचियाहि चित्ता । युगातु नोहे १८२
परी नेणो कैसे पैगा । जे जडोनि गेले माझिया आगा ।
ते प्रयाणीचिया लगबगा । न सांडितीच माते १८३
एऱ्हवी तरी जाण । ऐसे जे निपुण ।
तेचि अंतःकरण । युक्त योगी १८४
तव इये शब्दकुपिकेतळी । नोडवेचि अवधानाची अंजुळी ।
जे नावेक अर्जुन तये वेळी । मागाचि होता १८५
जेथ तद्ब्रह्मवाक्यफळे । जिये नानार्थरसे रसाळे ।
बहक्ताती परिमळे । भावाचेनि १८६

सहज कृपामंदानिळें । कृष्णद्रुमाची वचनफळें ।
अर्जुनश्रवणाचिये खोळे । अवचित पडिली १८७
तियें प्रमेयाचीं हो कां वळलीं । कीं ब्रह्मरसाच्या सागरीं चुबुकळिलीं ।
मग तैसीचि कां घोळिलीं । परमानंदें १८८
तेणें वरवेपणें निर्मळें । अर्जुना उन्मेषाचे डोहळे ।
घेताति गळाळें । विस्मयामृताचे १८९
तिया सुखसंपत्ति जोडलिया । मग स्वर्गा वाती वांकुलिया ।
हृदयाच्या जीवीं गुतकुलिया । होत आहाती १९०
ऐसे वरचिलीचि बरवा । सुख जावो लागले फावा ।
तंव रसस्वादाचिया हांवा । लाहो केला १९१
झडकरी अनुमानाचेनि करतळें । घेऊनि तियें वाक्यफळें ।
प्रतीतिमुखीं एकें वेळे । घालूं पाहे १९२
तंव विचाराचिया रसना न दाटती । परी हेतूच्या दशनी न फुटती ।
ऐसे जाणोनि सुभद्रापती । चुबीचिना १९३
मग चमत्कारला म्हणे । इयें जळींचीं मा तारांगणें ।
कैसा झकविलो असलगपणें । अक्षराचेनि १९४
इयें पदें नव्हती फुडिया । गगनाचिया घडिया ।
येथ आमुची मति बुडालिया । थावो न निघे १९५
वांचूनि जाणावयाची कें गोठी । ऐसें जीवीं कल्पूनि किरीटी ।
तिया पुनरपि केली दृष्टी । यादवेंद्रा १९६
मग विनविलें सुभटें । हां हो जी ये एकवाटे ।
सातही पदें अनुच्छिष्टें । नवले आहाती १९७
एऱ्हवीं अवधानाचेनि वहिलेपणें । नाना प्रमेयांचें उगाणें ।
काय श्रवणाचेनि आंगवणें । वोलों लाहाती ? १९८
परी तैसें हें नोहेचि देवा । देखिला अक्षराचा मेळावा ।
आणि विस्मयाचिया जीवा । विस्मयो जाला १९९
कानाचेनि गवाक्षद्वारें । बोलाचे रश्मी अभ्यंतरें ।
पाहेना तंव चमत्कारें । अवधान ठकलें ॥ २००

तेवीचि अर्थाची चाड मज आहे । ते सागताही वेळु न साहे ।
म्हणौनि निरूपण लवलाहे । कीजो देवा । २०१
ऐसा मागील पडताळा घेउनी । पुढा अभिप्राय दृष्टी सूनी ।
तेवीचि माजी शिरउनी । आर्ती आपुली २०२
कैसी पुसती पाहे पा जाणिव । भिडेचि तरी लघो नेदी शिव ।
एऱ्हवी श्रीकृष्ण हृदयासि खेव । देवो सरला २०३
अहो श्रीगुरूतें जै पुसावे । तै येणे मानें सावध होआवे ।
हे एकचि जाणे आघवें । सव्यसाची ॥ २०४
आता तयाचे ते प्रश्न करणे । धरी सर्वज्ञ श्रीहरीचे बोलणे ।
हे सजयो आवडलेपणे । सागैल कैसे ॥ २०५
तिये अवधान द्यावे गोठी । बोलिजेल नीट मऱ्हाटी ।
जैसी कानाचे आधी दिठी । उपगा जाये ॥ २०६
बुद्धीचिया जिभा । बोलाचा न चाखता गाभा ।
अक्षराचिया भावा । इद्रियें जिती । २०७
पहा पा मालतीचे कळे । घ्राणासि कीर वाटले परिमळे ।
परि वरचिला वरवा काइ डोळे । सुखिये नऱ्हती । २०८
तैसे देशियेचिया हवावा । इद्रिये करिती राणिवा ।
मग प्रमेयाचिया गावा । लेसा जाइजे ॥ २०९
ऐसेनि नागरपणें । बोलु निमे ते बोलणे ।
ऐका ज्ञानदेवो म्हणे । निवृत्तीचा । २१०

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CHAPTER XV

पाठी सप्तप्रश्न सिद्धी । बोलोनि प्रयाण समय शुद्धि ।
एवं सकळ वाक्यावधि । अष्टमाध्ययी ॥

The replies to the seven-fold questionnaire along with the concentration on the name and manifestation of the Lord with readiness to merge in the Infinite Brahman, when the Body-cover has to be discarded, which mean and imply the churning of the vast ocean of the Vedas, form the subject matter of the 8th Chapter.

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥

Arjuna says to the Lord, Please explain to me the meaning and connotation of Brahma, Addhyatma Karma, Adhibhoot, Adhidaiva, Adhi-yadnya and also how you can be realised when time comes for casting off the Body-cover.

The Lord says—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
य: प्रयाति स मद्भाव याति नास्त्यत्र सशय: ॥

Brahman is imperishable; Adhyatma is nature and the creation in the form of the objects animate as well as inanimate is Karma. Abhibhuta is the perishable or changing Purusha or the soul embedded in the Body-cover is Adhidaiva and Adhiyadna is myself says the Lord to Arjuna.

He who remembers me even at the time of casting off this Body-cover, does merge in me without the least doubt.

य य वाऽपि स्मरन्भाव त्यजत्यन्ते कलेवरम् ।
त तमेवैति कौन्तेय सदा तद्भावभावित: ॥

A human being attains that condition after death, which he thinks of when the occasion comes to cast off the present Body-cover

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसशयम् ॥

And therefore please keep me before your mind's eye at all times and do your duty. When your mind and intellect are concentrated on me there is not the remotest chance of missing me. This is God realisation.

डोळा जे देखावे । या कानी हन ऐकावे ।
मनी जे भावावे । बोलावे वाचे ॥
ते आत बाहेरी आघवे । मीचि करूनि घालावे ।
मग सर्वां काळी स्वभावे । मीचि आहे ॥

अर्जुना ऐसें जाहालिया । मग न मरिजे देह गेलिया ।
मा संग्रामु केलिया । भय काय तुज ? ॥
तू मन बुद्धि साचेंसि । जरी माझिया स्वरूपी अर्पिसी ।
तरी मातेचि गा पावसी । हे माझी भाक ॥
ऐसे कैसेनि होये । हा सशयो वर्ततु आहे ।
तरी अभ्यासूनि आदि पाहे । मग नव्हे तरी कोपे ॥

While making use of your senses viz. the eyes, ears & mind or speech, keep me upper-most in your mind inside as well as outside and do all your acts. When you keep me before your mind inside as well as outside in all the foregoing acts then I shall be ever with you. Then you will not experience any Death as such even though the Body-cover is cast off. If it were so where shall be the harm if you undertake fighting also.

If you concentrate your mind and intellect on my manifestations then take it from me, surely you will be one with me.

If you entertain any doubts as to how this should happen, then please try the experiment first and then, if it fails, you have grounds to be upset.

अभ्यासयोगयुक्तेन चेतसानान्यगामिना ।
परम पुरुष दिव्यं याति पार्थानुचिन्तयन् ॥

The Lord says to Arjuna :-

With one-opinted concentration and with uninterrupted steadfast adherence to the practice of

ever being in tune with the Infinite, the seeker is blessed with the vision of the Refulgent over-Lord when his mind gives no scope for anything else to contemplate

The insignia of the Refulgent over-lord that appear before the eyes of the seeker are as under.–

कविपुराणमनुशासितार अणोरणीयासमनुस्मरेत्य. ।
सर्वस्यधातारमचिन्त्यरुप आदित्यवर्ण तमस: परस्तात् ॥
जयाचे आकारावीण असणे । जयाजन्मनानिमणे ।
जेआघवेचि आघवेपणे । देखत असे ॥
जे गगनाहूनिजुने । जे परमाणूहूनि साने ।
जयाचे सन्निधाने । विश्व चळे ॥
जे सर्वातियथाविये । विश्व सर्वजेणेजिये ॥
हेतु जया बिहे । अचिन्त्य जे ।
देखेवोळवाइगळु नचरे । तेजी तिमिर नशिरे ॥
जे दिहाचे आधारे । चर्म चक्षूसी ।
सुमडा सूर्यकणाच्या राशी । जो नित्य उदयोज्ञानियासी ।
अस्तमानाचे ज्यासी । आडनाव नाही ॥

The Absolute Brahman, the Over-lord is Omniscient, Omnipresent, Omnipotent smaller than the smallest, the protector of all inconceivable extent, refulgentlike the Sun and beyond all darkness. Whose Omnipresence is formless without origin and without end, who has eyes all over, who is greater than the greatest and smaller than the smallest, whose presence is enough to move the entire creation who is the origin of the creation as well as the controller of the same, the why in whose case is beyond question

The Highest condition to be achieved by a Seeker is described very effectively by the Saint in these Ovis. This is the state of God-immersion.

The Human Frame is realised to be only an ove-coat and the seers are content within themselves and feel as being one with the Universel soul; just as the sky or space in an enclosed area stands as it were merged in the sky or space all around.

Setting aside the sense-objects as a bitter cup of poison, and repenting over the activities of their senses, they look upon their body-cover as the temporary shade of a tree for resting underneath, and lastly, as regards the means for achieving the end as described above, the Saint, says : Cultivate the habit of training your mind not to stir outside and see that it rests as it were drowned in the innermost recesses of the Heart

सर्वं द्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ।
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

He who observes the following conditions, when he has to cast-off this Tabernacle, he alone can attain the state of the highest beatification.

1) He must close all the nine-outlets of the Human Frame and keep constant watch over them.

2) He must confine the mind in the inner-most

recesses of the heart.

3) He must focuss his soulforce between the eye-brows.
4) He must sit in the posture recommended for the attainment of the Highest bliss.
5) He must concentrate on the name of the Lord the syllable OM.
6) With this concentration on the name he must set his heart full of Devotion unto me.

The Saint raises objections on behalf of Arjuna to the afore-said statement of the Lord, along with the assurance of the Lord in reply as under—

तेथ अर्जुना जरी विपायें । तुझ्या जीवी हन ऐसे जाये ।
ना हे स्मरण मग होये । कायसयावरी अती ॥
इद्रियां अनुघड पडलिया । जीविताचे सुख बुडालिया ।
आतुबाहेरी उघडलिया । मृत्युचिन्हे ।
ते वेळो बैसावेचि कवणे । मग कवण निरोधी करणे ।
तेथ काह्याचेनि अंत.करणे । प्रणव स्मरावा ।
तरि गा ऐशिया हो ध्वनी । झणे धारा देशी हो मनी ।
पैं नित्य सेविला मी निदानी । सेवकु होय ।

At the time of casting-off this Tabernacle, how is it possible to remember the name of the Lord when all the senses start struggling at the last moment, and all moisture of happiness becomes dried up and when all the strings of the Lord of Death are being tightened inside and outside all around, who can have the vigilance to be seated in the posture recommended for meditation, who can have the sagacity to control

the senses and above all who can have, at last, the alertness to remember the name of the Lord. ?

The Lord offers the reply to this statement and give assurance as under—

If you entertain any doubts as raised above, I assure you, It is the Lord himself who runs to the rescue of the devotee at the last moment, and serves him when he has spent his whole life at his service.

अनन्यचेताः सतत यो मा स्मरति नित्यश ।
तस्याह सुलभ पार्थ नित्ययुक्तस्य योगिनः ।
मामुपेत्य पुनर्जन्म दुखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मान ससिद्धि परमा गताः ।

I am easily available to him who is incessantly in my service and who ever remembers me with all his heart full of my thought. And when these high souls who have reached the pinnacle of the highest beatification, when once they merge in me, they are never born again to put on this Human Frame which is the honey-comb of all agonies in life.

आब्रह्मभुवनाल्लोका. पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।
सहस्रयुगपर्यन्तमहर्यद ब्रह्मणो विदुः ।
रात्रि युगसहस्रान्ता तेऽहोरात्रविदो जनाः ।
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ।
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवश पार्थ प्रभवत्यहरागमे ।

By virtue of the meritorious deeds performed in life, human beings go to the Heavens or other worlds like those of the Brahman, yet when their share of virtues comes to an end, they are compelled to be born on this Earth. But when they merge in me, says the Lord, they are free from the cycle of births and deaths.

They alone are the real seers who can have the conception about the factor of time i. e. day and night. It is only on realisation that one can be able to see the day of Brahmadeo which extends over a thousand yugas and the night also which is equally extensive. Here 'Avyakta' means the Prakruti. When the day dawns all being spring out from the Prakruti and when the night begins the beings get merged in the Prakruti The creation of the beings on earth springs up and vanishes time and again. It vanishes when it is night time and springs up when it is day, as it is entirely helpless.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ।

Higher than this Prakruti, is another entity which is eternal and which remains immutable when everything else perishes It is designated as non-

manifest and Immutable and it is considered as the highest achievement and goal which when once attained leaves no possibility of any return to life again.

The over-lord can be attained by one-pointed devout devotion alone. The entire world is pervaded and infiltrated by him and besides all beings are contained within Him.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ।

Hereafter the Lord mentions the opportune and in-opportune times when the seekers after truth give up their body-cover.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ।

The auspicious moments when the seekers after truth are merged in the Absolute Brahman when they cast-off their body-covers, are the following.

There is eternal refulgent light of the soul within. Outside, there is the first half of the Lunar month and day light. Besides there is the six-monthly period of the year when the Sun rises to the North.

The inauspicious moments when the seekers are caught up in the snare of births and deaths, when they give up their body-covers are as under:–

Inside, the memory fails and is covered up with illusion and the fire of life is on the point of extinction, Outside, there is night time coupled with the latter half of the Lunar month. Besides, there is the six-monthly period of the year when the Sun rises towards the South. These are the perpetual two path-ways in the world, when the seekers escape the cycle of births and deaths and are caught up in their trap, when they give up their body-cover.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेपु कालेपु योगयुक्तो भवार्जुन ।

Knowing these two pathways, the real seer is never confounded Therefore, the Lord exhorts Arjuna, to become a genuine seer, i e. one who is ever surrounded by God-vision which amounts to God-Intoxication.

And now comes the last verse which is the end of the Celestial Song and the Lord says—

वेदेपु यज्ञेपु तपःसु चैव दानेपु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ।

However enticing may be the rewards accruing from the study of the Vedas, from the practice of performances of sacrifices or from penances. from the

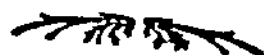
the Bounteous Donations and Gifts, a Yogin despises them all and seeks shelter in the original abode from which he has sprung up. Now compare with this the last verse of the 2nd Chapter, which is the Philosophy of God-Realisation God–Intoxication and God–Immersion.

एषा ब्राह्मीस्थितिः पार्थनैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ।

This state of the Individual is the final state of beatification and there he remains above all temptations and even when he has to cast-off this tabernacle he plunges headlong into the Infinite Brahman.

In the case of the latter, he does not condescend to fall back upon the pleasures accruing from the meritorious acts and in the former, he despises them all and plunges headlong in the Brahman the Absolute Substratum.

Here ends the Chapter



CHAPTER XVI

मग शब्दब्रह्मी असंख्याके । जेतुला कांही अभिप्राय पिके ।
तेतुला महाभारते एके । लक्षे जोडे । १०-३०
तिये आघवांचि जे महाभारती । ते लाभे कृष्णार्जुनवाचोक्ती ।
आणि जो अभिप्रावो सातेशती । तो एकलाचि नवमी । ३१

By churning the vast ocean of the Vedas, the essence has been incorporated in the one hundred thousand verses of the Mahabharat. The import of the Mahabharat is concentrated in the conversation of Lord Krishna and Arjuna. And the cream of this conversation is extracted in the ninth chapter.

The closing of the celestial song is sounded in the 7th Chapter as under—

ज्ञानं तेऽहं सविज्ञानमिद वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते । २

" I explain to you, " says the Lord, the ultimate reality and the evolution of the Universe and having known this duel aspect of the Brahman, there remains nothing else to be known further.

The Lord says in the beginning of this Chapter as under—

इद तु ते गुह्यतम प्रवक्ष्याम्यनसूयवे ।
ज्ञान विज्ञानसहित यज्ज्ञात्वा मोक्ष्यसेऽशुभात् । १

Please listen, I explain to you the innermost secret which comprises the Absolute Eternal as well

as its Universal metamorphosis resulting in the Ephemeral existence of the world. And having realised this, you will be saved from all evils. And this is the cream of the 700 verses.

राजविद्या राजगुह्य पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगम धर्म्यं सुसुखं कर्तुमव्ययम् । २

This knowledge of the Absolute Eternal is the highest and the best of all learnings, it is a sovereign secret, it is sacred, it can be realised and experienced, it is very easy to practise, it is immutable and is in conformity with the scriptures. Amongst all types of learnings this learning which results in the manifestation of the soul hidden inside the human frame, assumes the position of the Premier Science. It is the secret of all secrets and tops the list in being sacred It is the abode of the Science of reality and is the best amongst the lot And when once realised arrests all sojourn in the cycle of births and deaths

It is already existing in the recesses of the hearts of persons, yet manifests itself only when the person is initiated by a learned preceptor.

अश्रद्दधाना पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि । ३

The Lord says to Arjuna :-

For want of faith in this spiritual science several seekers are not able to come upto me and are entrapped in the vortex of births and deaths.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थित: । ४

The entire universe is pervaded by me. yet I am not visible. All the beings have sprung up from me; yet I am not contained in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावन: । ५

Nor are the beings supported by me. Please look at this sovereign splendour of mine I am neither the foundation for the beings nor a :t I contained in them. And still all beings have sprung up from me.

यथाकाशस्थितो नित्यं वायु: सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय । ६

Please know Ye for certain that the wind moving in open space has access everywhere Similarly are all beings permeated by me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् । ७

At the time of the great delusion all beings are dissolved in my cosmic nature. And at the beginning of the creation all of them spring up from me.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुन: पुन: ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् । ८

Under the influence of my Prakrati or cosmic nature, I see that all beings spring up from me. And these beings are themselves helpess acting under the control of the Prakrati as they do.

न च मा तानि कर्माणि निबध्नन्ति धनजय ।
उदासीनवदासीनमसक्त तेषु कर्मसु ९ ।

The activities of the Prakrati do not involve me because I stand detatched as an indifferent spectator with respect to those activities.

मयाऽध्यक्षेण प्रकृति. सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते । १०

Under my guidance my cosmic nature carries on the task of creation with respect to the moveable as well as the immoveable world and due to this reason the world keeps ever changing its forms.

माझेया विस्तारलेपणाचेनि नावे । हे जगचि नोहे आपवे ।
जैसे दूध मुराले स्वभावे । तरा तेचि दही ।। ९-६४
का बीजचिजाहले तरू । अथवा भागारचि अलकारू ।
तैसा मज एकाचा विस्तारू । ते हे जग ॥ ६५
महदादि देहान्ते । इये अशेषेही भूते ।
पै माझ्याठायी बिंबते । जैसे जळी फेण ॥ ६७
परी तया फेणाआतु पहाता । जेवी जळ न दिसे पडूसुता ।
ना तरी स्वप्नीची अनेकता । चेइलिया नोहिजे ॥ ६८
तैसी भूते इये माझ्याठायी । बिंबलीतयामाजी मी नाही ॥
इया उपपत्ती तुज पाही । सागितल्या मागा । ६९
आमुचा प्रकृति पैलीकडील भावो । जरी कल्पनेवीण लागसी पाहो ।
तरी मजमाजी भूते हेही वावो । जे सर्व मी म्हणवूनी ॥ ७१
एऱ्हवी सकल्पाचे साजवेळे । नावेक्तिमिरेजती बुद्धिचे डोळे ॥
म्हणौनि अखडितचि परि झावळे । भूतभिन्न ऐसे देखे ॥ ७२
तेचि सक्ल्पाची साज जै लोपे । तै अखडितचि आहे स्वरूपे ।
जैसे शका जातखेवो लोपे । सापपणमाळेचे । ७३

तैसी इये निर्मळे माझ्या स्वरूपी । जो भूतभावना आरोपी ।
तयासी तयाच्या संकल्पी । भूता भासू असे ॥ ७९
तेचि कल्पिती प्रकृती पुरे । तरी भूताभासू आघीचिसरे ।
मग स्वरूप उरे एकसरे । निखळ माझे । ८०
यालागी मजपासूनि भूते । आने नव्हती हे निरुते ।
आणि भूतावेगळिया माते । कहीच न मनी हो । ८८
पै गगन जेवढे जैसे । पवनुहि गगनी तेवढाचि असे ।
सहजे हालविलिया वेगळा दिसे । एऱ्हवी गगन तेचि तो । ८९
ऐसिया प्रतीतिबोधमागरी । तू आपणेयातें कल्लोळु एक करी ।
मग जव पाहासी चराचरी । तव तूचि आहासी ॥ ९३
आता येणे उजिवडे निरुते । ऱ्याहाळी पा ऐश्वर्ययोगाते ।
जे माझ्या ठायी भूते । परी भूती मी नसे ॥ १३३
अथवा भूते ना माझ्या ठायी । आणि भूतामाजी मी नाही ।
या खुणा तू कही । चुको नको ॥ १३४
हे सर्वस्व आमुचे गुढ । परि दाविले तुज उघड ।
आता इद्रिया देऊनि कवाड । हृदयी भोगी । १३५
हा दंशु जव नये हाता । तव माझे साचोकारपण पार्था ।
न सपडे गा सर्वथा । जेवि तुषी कणु ॥ १३६

Now we shall have a short survey of the commentary of Shri Dnyandeo on the aforesaid ten verses :

The second verse is devoted to the attainment of real knowledge, thereby meaning the manifestation of the soul within, and then begins the description of the Universal knowledge which runs as follows—

The Lord says to Arjuna—

The extent of my Infinite expanse automatically assumes the form of the entire Universe by metamor-

phosis, just as milk, when fermented becomes curds itself

Or the seed sprouts and grows into a tree or gold is transformed into ornaments. Similarly the entire universe is my own expanse Right from my Prakrati to the minute body covers, the entire creation is seen reflected in me like the froth or foam on the surface of water.

Yet the foam does not contain any particles of water, or in sleep during the dreamy state, we fancy things which vanish altogether when we are awake, similarly the creation appears to be reflected in me yet I am not contained in the creation And we have explained this theory several times before.

If you can possibly grasp my extent beyond the Prakrati and without any preconceived notions, then the statement that the creation appears to be reflected in me, is also baseless because my extent it- self is all pervading.

Now in the condition of preconceived notions, the intellectual insight gets blurred; and my infinite expanse though uninterrupted and continuous appears to be rather disturbed and uneven with the creation. Yet when such notions disappear I remain as intact as I was before. For instance a rope lying on the ground, due to imagination appears to be like a serpent, yet when the idea of the serpent is removed, the rope remains as it was before.

Thus ignorance well as the knowledge removing the ignorance both vanish away and the original rope remains. Similarly the creation of the world is due to the idea of an appearance on the transparent Infinite Absolute and as soon as the idea of the creation vanishes the Absolute Infinite remains as it was before. It was in existence before the creation and it lasts after the creation has disappeared. This is in general the theory of the Absolute Substratum and the appeance of the world on the surface of the same. And this is vidnyan, the creation of the Universe, according to Dnyandeo. The volum of the wind in the sky is coextensive. If disturbed a little, it is felt separately as wind otherwise it is one with the sky. Similarly, you imagine yourselves to be a small surge on this vast ocean of self realisation and then wherever you cast your glance you find your ownself everywhere. This is अहब्रह्माऽस्मि God-intoxication Now with this insight look at my sovereign glory and you will find the creation waving on my surface. however I am not contained in the creation Or for the matter of that neither the creation waves on my surface nor am I contained in the creation. Please do not lose sight of these secret signs of my glory Now have experience of this secret in your heart of hearts keeping yourselves shut up aloof from your senses for the time being My inherent glory cannot be discovered unless you realise and secure this vital secret, viz the vision of the Lord.

Otherwise it will amount to searching for grains in the pile of husk.

Thus this widnyana or knowledge of the Uuiverse can be appreciated only when the moisture of the grace of God in the form of self realisation is attained by the seeker or genuine aspirant.

अवजानन्ति मा मूढा मानुपी तनुमाश्रितम् ।
पर भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरी चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

Not knowing my sovereign glory, ignorant fools take me to be an ordinary mortal resorting to the Human Frame; thus invain is their life.

These unreasonable creatures with vain hopes futile activities and fruitleass knowledge have embraced nature which is devilish demoniacal and delusive

महात्मानस्तु मा पार्थं दैवी प्रकृतिमाश्रिता ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

High Souls on the other hand who possess a divine nature, are ever at my service with one pointed devotion and with full understanding that I am the source of all creation and am Immutable.

सतत कीर्तयन्तो मा यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मा भक्त्या नित्ययुक्ता उपासते ॥

They are at my service without interruption with great devotion often prostrating with firm dete-

rmination to secure my vision and ever remain singng my name and glory.

After discussing the State of persons with devilish tendencies, the condition of the high souled devotees is illustrated at great length.

Here again three types of devotees are classified:

The first type illustrates the devotees with intense devotion.

The second type deals with those Practising the Patanjala Yoga.

The third type mentions the great thinkers who analyse the Human Frame as it stands constituted and find out the essential force or spirit pervading the whole frame work; and these are said to follow the path of wisdom.

The grear thinkers who analyse the Human frame and these that analyse the entire creation arrive at the same conclusion that there is only one spirit that is pervading the human frames as well as the entire creation.

The ultimate aim of all the three types is to realise the self or the Atman who lies hidden deep in the recesses of the heart of the devotees.

There are others who are devoted to me on the strength of their wisdom and possess the capacity to visualise unity is diversity and diversity is unity, which is the law of creation.

तो प्रतीतीचेनि पात्रें । विवेकमहामंत्रें ।
ज्ञानाग्निहोत्रें । भेदुनाशी । ९-२४३
म्हणौनि विश्व भिन्न । परि न भेदे तयाचे ज्ञान ।
जैसे अवयव तरि आन आन । परि एकेचि देहीचे । २५०
अगा हे जेव्हडी माझी व्याप्ती । तेवढीचि तयाची प्रतीती ।
ऐसे वहुधाकारी वर्तती । वहुचि होउनी । २५८
अगा तयाचिया ज्ञाना । पाठी पोट नाही अर्जुना ।
वायु जैसा गगना । सर्वांगी असे । २६०

He ceases to observe any diversity in the unity of the creation, on the strength of his realisation which he attains as the result of his concentration on the name of the Lord. Even though the objects in nature are seen in different forms, he gets the insight to find unity in them; as for instance, the various limbs of any being appear in different forms though they belong to the same-body.

The vastness of their realisation is coextensive with my omnipresence and they assume as many forms as could ever be conceived.

There is no limit to the extent of their realisation as the air which occupies the open space through and through

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ।

Here begins the manifestation of the Lord. The Vedas are his utterances and whatever is prescribed as the form of the sacrifices enjoined by the Vedas and all the various articles incidental to the rituals are the manifestations of the Lord Himself i. e. the fire, the oblations offered, the hymns sung, the fuel etc. etc.

The following three verses in particular elucidate the magnanimity, the majesty, the over Lordship and the command of the Almighty as the controller of the entire Universe which has sprung up from only a ray of the Infinite resplendence of the Lord.

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ।
गतिर्भर्ता प्रभुः साक्षी निवासः शरण सुहृत् ।
प्रभव. प्रलयः स्थान निधान बीजमव्ययम् ।
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृत चैव मृत्युश्च सदसच्चाहमर्जुन ।

I am the generator of the Universe.

I am the mother, I am the father and as well the grandfather. The world is the outcome of Prakrati and Purush The Prakrati as well as the Purush have sprung up from the Absolite Brahman

Thus the world is the grandchild of the Absolute Brahman

I am the source of all sacred knowledge i. e. the Vedas.

I am the syllable Om. I am the three Vedas namely, the Rik Sam and Yajus.

I am the resort for the Prakrati.

I am the over Lord of the Universe

I am the controller of the activities of all the elements in nature Viz. earth, water, fire, air and space. At the same time, I am the spectator.

I am the Substratum for all.

I am the resort of all.

I am the friend of all

I am the source of everything in nature, ultimately everything dissolves in me.

I am the support, I am the resort.

I am the source which is imperishable.

I am the Sun evaporating everything.

I am the Indra showering torrents of rain.

I can set free as well as control the movements of the world.

I am the imperishable as well as the perishable.

I am the Sat and also the Asat of the Nasadieya Sukta.

Asat means the Absolute Brahman and Sat means the Prakrati or Maya Illusion, accompanying the Purush as his shadow.

Thus we find that the realisation of the Individual soul and its identity with the Universal soul as well as the knowledge of the creation and the

Universe is elucidated in the ninth chapter, which is the cream of the seven hundred verses of the Song.

Hereafter in two verses the achievement of the heavens on the strength of the funds of accumulation of meritorious deeds and the return to the mundane world, when the funds are exhausted, are discussed. Those worshipping with devotion other deities for the fulfilment of the varied desires also ultimately happen to worship me, says the Lord though in a circuitous manner. Their worship amounts to wasting their energy by pouring any tasty syrup in the ears instead of in the mouth, which is as good as throwing it away

म्हणोनि न मंचि डोळे ज्ञान । ते निर्दोष होवावे ।

It is therefore, imperative that real knowledge, which is the incentive for action ought to be unalloyed.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ।

I am the receiver of all the oblations offered in sacrifices and am the over-Lord of all : yet they do not realise and appreciate my extent in its entirety and hence they fail to approach me and are involved in the cycle of births and deaths.

यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ।

Devotees of deities find resort in the deities.
Those of the manes in the manes.
Those of the lements in the elements.

Whereas those devoted to me find shelter in me says the Lord

जयांचि जाणती मजचि शास्त्रें । मी जोडें जयांचेनि मंत्रे ।
ऐसे जे चेष्टामात्रें । भजले मज ।
ते मरणा ऐलीकडे । मज मिळोनि गेले फुडे ।
मग मरणी आणिकीकडे । जातील केवी ?
पैं अर्जुना माझे ठायी । आपणपेंवीण सोरसु नाही ।
मी उपचारे कवणाही । नाकळें गा ॥
एथ जाणीव करी तोचि नेणे । आथिलेपण मिरवी तेचि उणे ।
आम्ही जाहलो ऐसे जो म्हणे । तो काहीचि नव्हे ॥
म्हणौनि थोरपण पऱ्हां सांडिजे । एथ व्युत्पत्ति अघवी विसरिजे ।
जैं जगा धाकुटें होइजे । तै जवळीक माझी ॥

My realisation is their study of Scriptures. The symbolic name received from them by the disciples is powerful enough to have my vision.

All their activities also are nothing but devout devotion unto me

They have merged in me already even before death and hence is there any other goal for them when they cast off their body cover ?

Inspite of all this, the Lord says to Arjuna—

I stand for nothing but self-surrender on the part of devotees.

I can never be purchased for mere lip-sympathy.

He who is proud of his knowledge knows practically nothing It is a grave deficiency in him if he

exults in his own cunning And lastly he knows absolutely nothing who feels that he has become omniscient.

He who forgets his exalted position, behaves as though he is perfectly ignorent, and feels he is smaller than the smallest in the world, alone can secure access to me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६

Whatever is offered to me by my devotee with intense love and affection, not only do I accept the same but even swallow it. May it be a small leaf, a flower or even a spoonful of water and that I do with great delight as it comes from one who has achieved perfect Self-control.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।
ते क्रियाजात आघवे । जे जैसे निपजेल स्वभावे ।
ते भावना करोनि करावे । माझिया मोहरा ।
परि सर्वथा आपुले जीवी । केलियाची से कांहींचि नुरवीं ॥
ऐसी धुवोनी कर्मे द्यावी । माझिया हातीं ॥

Let all your activities in life be ever as offerings to me, may they be as duties discharged or any articles swallowed, or any sacrificies performed or any donations offered, or any penances practised.

All the duties discharged, in whatever form or condition they may happen to exist, discharge them with intense devotion to me and as offerings to me.

Besides, do not leave even the slightest tinge of these duties even in your memory; so that they will have the transparent aspect of selflessness, leaving not even the trace of their authorship behind.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ।
म्हणौनि अर्जुना यापरी । पाहेचा वेळु नव्हेल भारी ।
हे सन्यासयुक्ति सोपारी । दिधली तुज ॥
मग अग्निकुडी बीजें घातली । तिये अंकुरदशे जेवीं मुकली ।
तेवी न फळतीचि मज अर्पिली । शुभाशुभें ॥

You will thus escape from the good or evil effects of your actions. And finally you will merge in me, being already free from the schackles of your actions which have been executed with perfect renunciation As seeds burnt in fire cannot grow similarly all actions offered to God will not yield any fruit at all. And thus you will be saved from the cycle of births and deaths. The Lord further exhorts Arjuna that the delay of even a single day, in the tactful operation of the weapon of Renunciation (i e. offering all actions to God) entrusted to him would be intolerable.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।

I am the same to all. I have no likes or dislike for any one. Those that serve me with unswerving devotion, merge in me and I in them, i e they are one with me.

आतां जायाचें जैसें लेणें । आंगावरी आहाचवाणे ।
तैसे देह धरणे । उदास तयांचे ।
परिमळु निघालिया पवनापाठीं । मागे वोस फूल राहे देठी ।
तैसे आयुष्याचिये मुठीं । केवळ देह ।

Just as one feels no attachment for any ornaments borrowed for temporary decoration, similarly, the devotees as mentioned above, keep on their body cover with utter indifference for it and complete detachment from the same. When the breeze carries away the sweet smell from the flower, the flower remains attached to the thalamas waiting for the chance to drop down, similarly when the devotees merge in me, they remain detached from the body cover, leaving it to the mercy of the God of death.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ।

If one serves me with unflinching devotion, be he a hardened sinner in the past, he should be considered as a highly evolved soul and as one well regulated in life.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।

Suddenly he is transformed into a righteous soul and finds eternal bliss and peace. I assure you, says the Lord to Arjuna, my devotee can never perish or be lost.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।
राजाज्ञेची अक्षरे आहाती । तियें चामा एका जया पडती ।
तया चामासाठी जोडती । सकळ वस्तु ।
वाचूनि सोनेरुपें प्रमाण नोहे । एथ राजाज्ञाचि समर्थ आहे ।
तेचि चाम एक जैं लाहे । तेणें विकती आणवी ।
तैसें उत्तमत्व तेंचि तरे । तेंचि सर्वज्ञता सरे ।
जें मनोबुद्धि भरे । माझेनि प्रेमें ।

When they once find a resort in me, even the hardened sinners, females, merchants or labourers, whosoever they may be, they find their ultimate goal in the final beatification. The main purpose of this verse is that those that are restricted from the study of the Vedas find their salvation in the reading of the Celestial Song. Even if it be a piece of leather, if it has the insignia of the Ruler printed on it, that piece will fetch all articles in the market in return according to the proportiate cost. Whereas even gold and silver will not be useful because the command of the Ruler is all powerful and the piece of leather, which bears the stamp will bring in return all articles proportionate to the value printed on it. Similarly when the mind and the intellect are riveted on me, then alone all the good qualities of the person or his omniscience will carry their proportiate value.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।

When the most degenerate and outcast persons find their salvation as soon as they find resort in me. can there be any exception for the Brahmin class or the sage-like princes, who are pious and ever given to do meritorious acts, when they also seek shelter in me? The Lord then exhorts Arjuna to serve him with unflinching devotion when he is born in this world which is so changing and so miserable.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ।

Hence the Lord says to Arjuna–

You will ultimately merge in me provided you obey the following commandments

You must rivet your mind on me.

You have devout devotion for me.

Your sacrifices must be all for my sake.

Your supplications must be all for me.

You must focuss all your attention on me as your final goal.

All this amounts to saying that the devotee must plung in the Lord i. e. to say in other words you must return to your original abode. And this is the final message of the Celestial Song.

Thus ends the ninth chapter which exhaustively reviews the Dhyan i e Self realisation as well

as vidhyan i. e. the Universal Knowledge about God which amounts to Omniscience, Omnipotenance and omnipresence of the Almighty Lord.

And this is the essence of the Nasadieya Sukta which we have already dealt with in detail in the chapter on manifestations.

Here ends Chapter XVI

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CHAPTER XVII

We have styled this chapter as a corollary of the 16th chapter for the reasons stated below:—

The last verse of the XVI Chapter runs as under—

तस्माच्छास्त्र प्रमाण ते कार्याकार्य व्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्त कर्म कर्तुमिहार्हसि ॥

Hence it is the scriptures that ought to guide you in venturing on any activities or in desisting from them. You ought to undertake any activities only when you ascertain that they are prescribed by the Scriptures.

Arjuna is surprised at this statement of the Lord and cannot imagine how all activities should be or could be regulated as prescribed by the Scriptures, in the case of all beings and at all times. His reasoning is as under :—

म्हणौनि शास्त्राचे घडते । नोहे प्रकारे बहुते ।
तरी मूर्खा मुमुक्षा येथें । काय गती पा ? ॥
हा पुसावया अभिप्रावो । तो अर्जुन करी प्रस्तावो ।
तो सतराविया ठावो । अध्याया येथ ॥

To secure the jewel from the hood of the cobra to snatch a hair from the nostrils of a lion, to pass the hair through the nose of the jewel and then to wear the jewel or necklace as an ornament or else to remain without the ornament.

The Scriptures have, similarly, several interpretations and who can bring about a concord between the conflicting opinions. And supposing there is uniformity established, where is the time and scope for all beings to act accordingly And again where is the opportunity for all, for the execution, assuming for the time being, that the Scriptures, provisions or means, time and place are all at hand ? Therefore the Scriptures can hardly stand the need of the majority. And hence where is the consolation for the Ignorant who are all the same eager for liberation. The reply given by the Lord in this behalf when thus solicited by Arjuna, forms the subject matter of the 17th chapter

Arjuna says to the Lord :—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

What category do they belong to, who set aside the rulings of the Scriptures and carry on their

activities, no doubt with faith. Is it either the Satwa, the Rajas or the Tamas?

The Lord says :-

त्रिविधा भवति श्रद्धा देहिना सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति ता शृणु ॥

The faith of these persons is three-fold, as per the nature of the Individuals. It is either the Satwa, the Rajas or the Tamas.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्ध स एव सः ॥

Faith is inherent in the very nature of any person and his actions are directed by his nature according as he is a Satwa, a Rajas or a Tamas. Hence the Faith assumes the form according to the nature of the Individual.

तरी जाणिजे झाडफुलें । का मानस जाणिजे बोलें ।
भोगें जाणिजे केले । पूर्वजन्मीचे ।
वृत्तीऐसें मन धरिती । मनाऐसी क्रिया वरिती ।
केलियाऐसी वरिती । मरोनि देह ॥

The quality or species of any tree can be recognised from the flowers The mind of any man can be smelt from his utterances. The mis-deeds of the past life can be inferred from the sufferings in the present one

The inclinations of any Individual are controlled by the Gunas and the mind takes the shape accor-

dingly, the actions then follow the mind And the next birth depends upon the actions in the present life The seed germinates and the tree is formed. The tree fructifies, yields seeds again and perishes. This cycle goes on everlasting yet the species continue.

Thus the whole creation rotates on the axis of the three Gunas which according to permutation and combination give rise to innumerable varieties according to their own conditions which may be mild, advanced or dominating

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसा ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जना. ॥

Those dominated by the Satwa guna are worshippers of God, the Rajasas worship the Demons and the Tamasas worship dead bodies and ghosts.

जे हे सात्त्विक श्रद्धा । जतन करावी प्रबुद्धा ।
यरी दोनी विरुद्धा । साडाविया ॥
हे सात्त्विकमति जया । निर्वाहती होय धनजया ।
बागुल नोह तया । कैवल्य ते ॥
तो न पढो का ब्रह्मसूत्र । ना लोढो सर्व शास्त्र ।
सिद्धात न होत स्वतत्र । तयाच्या हाती ॥
परी श्रुतिस्मृतींचे अर्थ । जे आपण होऊनि मूर्त ।
अनुष्ठान जगा देत । वडील जे हे ॥
तयांचा आचरता पाउले । पाऊनि सात्त्विकी श्रद्धा फाटे ।
तो तेचि फळ ठेविले । ऐसे लाहे ॥
पं एक दीपु लावी सायासे । आणिक तेथे लाऊ बैसे ।
तरी तो काय प्रकाशे । मुकिजे गा ? ॥

कां येकें मोल अपार । वेंचोनि केले घवराळ ।
तो सुरवाडु वस्तीकर । न भोगी काई ?
- हे असो जो तळें करी । ते तयाचीच तृपा हरी ।
की मुआरासीचि अन्न धरी । येरा नोहे ? ॥
बहूत काय बोलो पैं गा । येका गौतमासीचि गंगा ।
येरा समस्ता काय जगा । वोहोळ जाली ॥
म्हणौनि आपुलियापरी । शास्त्र अनुष्ठिती कुसरी ।
जाणे तयाते मद्धाळू जो वरी । तो मूर्खुही तरे ॥

The Lord exhorts Arjuna to nurse this Satwika faith very carefully and avoid the other two as they are quite antagonistic.

Salvation is not far from him whose only care is to nurse this Satwa faith. Let him not personally be conversant with the sacred Scriptures nor be he capable to understand the doctrines or rulings of the Scriptures by himself; if however, with the utmost Satwik faith he scrupulously cares to follow the foot-steps of those who, themselves adept in the Scriptures, observe their rulings to a letter without swerving either to the right or to the left, he is bound to receive the same reward which shall be shared by the learned themeelves.

For example, a certain person lights a lamp with great pains and another one lights his lamp with ease with the light already kindled, can it ever happen that the second person will receive less light from his lamp, simply because he had less troubles to undergo?

Or, for instance, a certain person erects a magnificient building at great cost and another one a passer-by halts for a moment and takes rest there, will the latter not enjoy the same luxury for the time being? Or, for instance, one person constructs a lake at a great cost and another one drinks the water with ease, will the latter not be able to quench his thirst with that water? Or, for example, take a cook who cooks the food for the family, cannot the rest of the family enjoy the food prepared by him? Enough of these similies. It was Goutama who from the heavens brought the Ganges on the earth. Now that water of the Ganges is shared by the rest of the world. Is it not as sacred to others as it was to Goutama?

Therefore if there happens to be a certain well-read Sage who is conversant with the observances of the Scriptures, and another ignorant person yet with staunch faith adheres to the teachings of the said Sage, surely he will also be able to attain the same goal or salvation as that of the learned person

Thereafter this chapter deals with the penances practised by the Rajasas and Tamasas; and prescribe diets for the development of the Satwik, Rajas and Tamasas Gunas as will be needed by respective persons. Then from verses 11 to 22 we have three types of sacrifices, penances and donations and lastly we come to verse No. 23, which discloses the secret or the very heart of this Spiritual Science.

एत्र दावावया गत्व तुज । निरपिले तम रज ।
ते साडुनि सत्वेकाज । साधी आपुले ॥
सत्वेचि येणें चोखाळे । करी यज्ञादिकें सकळे ।
पावसी तें करतळे । आपुले निज ।
सूर्ये दाविले साते । काय एक न दिसे तेथे ॥
तेवी सत्वे केले फळाते । काय नेदी ? ॥
हे कीर आवडताविखी । शक्ति सत्वी आथी निकी
परी मोक्षेंसी एकी । मिसळणें जे ।
ते एक आनचि आहे । तयाचा सावावो जै लाहे ।
तै मोक्षाचाही होये । गावी सरतें ।
पै भागार जऱ्ही पधरे । तऱ्ही राजावळीची अक्षरे ।
लाहे तैचि सरे । जियापरी ॥
स्वच्छे शीतळें सुगधे । जळे होती सुखप्रदें ।
परी पवित्रत्व सवघे । तीर्थाचेनि ॥
नयो का भलतैसी थोरी । परी गगा जै अगिकारी ।
तैचि तिये सागरी । प्रवेशु गा ॥
तैसे सात्विका कर्मा किरीटी । येता मोक्षाचिये भेटी ।
न पडे आडकाठी । त वेगळे आहे ॥
हा बोलु आइक्त खेवी । अर्जुना आधी न माये जीवी ।
म्हणे देवे कृपा करावी । सागावे ते ॥
तेथ कृपालुचक्रवर्ती । म्हणे आईक तयाची व्यक्ती ।
जेणे सात्विक त मुक्ति । रत्न दखे ॥

The Lord says to Arjuna. So far I have explained to you the indications of Rajas and Tamas gunas only to impress upon your mind the excellence of the Satwa guna. Please therefore avoid the two others and follow Satwa alone for your Eternal welfare, perform all your sacrifices etc with the

help of this Satwa guna and that will facilitate your return journey to the Infinite Absolute. When the sun shines. nothing can remain hidden from sight, similarly there is nothing in the world which cannot be achieved with the help of the Satwa guna. Though this is the dominating action of the Satwa guna, still ultimate achievement of the Eternal Bliss stands in need of something else in addition to the Satwa guna. This something else, if it could be available then it will serve as a free passport to the gateway of Providence instantaneously. To illustrate this statement the Lord says— God is gold no doubt, yet when the king's Insignia are impressed upon it, it sells in the market immediately.

We have filtered water sweetened with ice and aroma, no doubt yet it will attain sanctity when it comes in contact with any sacred deities of worship.

Rivers, howsoever large they may be yet thev can have access to the ocean when they gain contact with the Ganges. Similarly, duties discharged with the help of the Satwa guna will lead on unhindered to the gateway of Providence only when the requisite deficiency is adequately supplied on the way. Arjuna as soon as he heard these words from the lips of the Lord, could not but request for the explanation of the hinted deficiency, without dealy. The Lord instantaneously responded to the call and explained the deficiency as follows:—

ॐ तत्सदिति निर्देशो ब्रह्मण त्रिविध स्मृत ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता पुरा ॥

Om Tat Sat is the three syllabled symbol indicating Brahman And it is this symbolic expression that has given rise to the Brahmans, Vedas and the Sacrifices And this three-syllabled symbol is the deficiency

तरी अनादि परब्रह्म । जें जगदादि विश्रामधाम ।
तयाचें एक नाम । त्रिधा पैं असे ॥
ते कीर अनाम अजाति । परी अविद्यावर्गाचिये राती
माजी वोळखावया श्रुती । खूण केली ।
उपजलिया बालकासी । नाम नाही तयापासी ।
ठेविलेनि नावेंसी । ओ देत उठी ।
कष्टले ससारदुःखे । जे देवा येती गाऱ्हाणे
तया ओ दे नावे जणें । तो सकेतु हा ।
ब्रह्माचा अबोला फिटावा । अद्वैतत्वे तो भेटावा ।
एसा मत्र देखिला कणवा । वेदे बाप ॥
मग दाविलेनि जणें एकें । ब्रह्म आळविजे कवतिकें ।
मागा असत ठाके । पुढा उभ ॥
परी निगमाचळ शिखरी । उपनिषदार्थनगरी ।
आहाति जे ब्रह्माच्या एकाहारी । तयाचीच मळे ॥
हे ही असो प्रजापती । जेणें ज सृष्टी करिती ।
त जया एका आवृत्ति । नामाचिय ॥
पैं सृष्टीचिया उपक्रमा । पूर्वी मी विरामा ।
वेळा एका ब्रह्मा । एकला होता ॥
मज ईश्वराते नोळखे । मा सृष्टी [illegible] ।
तो थोर केला तप । नामे जणें ॥
जयाचा अर्थु ॐ [illegible] । [illegible] ।
विश्वनिर्माणयोग्यता । आली जया ॥

The Infinite Absolute Sub-stratum the Brahman having no beginning and which is the source and support of the entire Universe is designated by a three-syllabled name viz Om, Tat, Sat, The Brahman has in fact, neither any name nor any category yet the Vedas have convenintly adopted this suitable sign of the three-syllabled symbol to locate the Brahman enveloped in the darkness of Ignorance A newly born babe has no name yet it responds to the call when its Baptised name is sounded in its ears Similarly the utterance of this three syllabled symbol OM TAT SAT is bound to evoke response from the Brahman, in the case of persons, who are afflicted by the miseries of worldly life and are eager to seek redress at the hands of a competent authority.

The Vedas have invented this symbol to evoke response from the tongue-tied Brahman and establish union with Him i. e the Almighty Lord

The in-visible Brahman thus eagerly and anxiously implored by the devotee with the aid of this symbol, manifests himself before the eyes of the seeker

On the hill-top of the Vedas, there is a small town of the Upanishadas and those that are seated in a line with the Brahmadeo himself in the Audience Hall of this town are in the know of or in the possession of this secret Symbol.

Be it so. Brahmadeo himself was enabled to carry on his task of creation on the strength of the single utterance of this Secret Symbol

The Lord says, before the creation of the Universe Brahmadeo the first off-spring of the Lord, was absolutely mad He neighter recognised his parent the Almighty Lord nor was able to carry on his task of creation He was, therefore initiated with the secret symbol and having concentrated on the same, he instantaneously recognised his parent and simultaneously carried on his task of creation of the Universe Such is the powerful influnce and magnetic action, of the secrect symbol

The first offspring of the Infinite Brahman is Brahmadeo himself He was mad and would not recognise his parent nor was able to carry on the task of creation entrusted to him He was therefore initiated with the secret symbol OM TAT SAT by the Almighty Lord himself and that was handed down by Brahmadeo from generation to generation to the mystics & Saints since creation. And therefore this is the link or secret symbol which will ultimately lead on to the Eternal Infinite on the return journey of the beings in the world or in other words in the process of Involution Thus the deficiency is explained which is the heart of the Celestial Song leading to final immersion in God And this is the discovery of the Vedas

CONCLUSION & CHAPTER XVIII

The XVII Chapter comes in as a corollary of the XVI no doubt Still virtually it discloses the very heart of the Celestial Song

The Doctrine of Merger is the final message of the Celestial Song; and it is the culmination of Involution The absolute substratum, the Brahman under the influence of its own sweet will metamorphosed itself in the form of the creation, which in other words may be styled as evolution This creation is inanimate as well as animate and the Human-beings stand as the chosen flowers of the animate world Because the spiriton or the Individual Soul embedded in the Human frame, which in other words may be styled as the scintillation of the Brahman itself, possesses the capacity to dissolve the human frame and finally merge in the Infinite Brahman Human beings, therefore, can be very aptly designated as the cream of the creation on the return journey to the Brahman which is their original abode.

The 2nd chapter of the celestial song deals with the philosophy of the return journey. And chapters from 3 to 8 discuss in detail the Science to reach the goal.

The existence of the Human Frame itself is the embodiment of action. And to facilitate the onward march of the Return journey, the fourth chapter states that the Action should be linked to knowledge. This knowledge is available from the learned preceptors who have achieved the goal.

The question still remains a mystery as to what is it that is actually imparted by the learned preceptors to the solicitous disciples to enable them to achieve the goal And after everything is said and done, this mystery is revealed in the XVII Chapter.

स्वच्छे शीतळें सुगधें । जळें होती सुखपदे ।
परी पावित्रत्व सबधें । तीर्थाचेनी ॥
नयो का भलतैसी थोरी । परी गगा जैं अगिकारी ।
तैचि तियें सागरी । प्रवेशु गा ॥
तैसे सात्विका धर्मा किरीटी । येता मोक्षाचिये भेटी ।
न पडे आडकाठी । ते वेगळे आहे ॥

It has been already discussed in the fourteenth Chapter that actions done or rather duties discharged with the aid of the Satwa attribute are bound to result in the achievement of the desired objects

Yet the Satwa Attribute is not by itself capable to lead on to salvation, and stands in need of something else which will fill up the deficiency, which if available will positively achieve liberation

For instance a cup of water, which is filtered, cold and scented with aroma is pleasant to drink no

doubt. Yet it cannot have the sanctity of the secred water of the Ganges or other holy places.

A river, howsoever large it may be, can have access to the ocean, only when it secured the contact of the Ganges.

Similarly duties discharged with the aid of the Satwa Attribute will have the way unhindered to salvation, only when the dificiency is supplied on the way.

And this deficiency is disclosed in verse No. 23 of the XVII Chapter, which reads as under—

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
तरी अनादि परब्रह्म । जें जगदादि विश्रामधाम ।
तयाचे एक नाम । त्रिधा पैं असे ॥
तें कीर अनाम अजाती । परी अविद्यावर्गाचिये राती- ।
माजी वोळखावया श्रुती । खूण केली ॥
उपजलिया बाळकासी । नाव नाही तयापासी ।
ठेविलेनि नावेसी । ओ देत उठी ॥
कष्टले ससारशिणे । जे देवा येती गाऱ्हाणे ।
तया ओ दे नावे जेणे । तो सकेतु हा ॥
ब्रह्माचा अबोला फिटावा । अद्वैतत्त्वे तो भेटावा ।
ऐसा मंत्र देखिला कणवा । वेदें बापें ॥
मग दाविलेनि जेणे एकें । ब्रह्म आळविले कवतिकें ।
मागां असन टाके । पुढां उभें ॥
परी निगमाचळशिखरी । उपनिषदार्थनगरी ।
आहाति जे ब्रह्माच्या येकाहारी । तयासीच फळे ॥

हेही असो प्रजापती । शक्ति जे सृष्टि करिती ।
ते जया एका आवृत्ती । नामाचिये ॥
पैं सृष्टीचिया उपक्रमा- । पूर्वी गा विरोत्तमा ।
वेडा ऐसा ब्रह्मा । एकला होता ॥
मज ईश्वराते नोळखे । ना सृष्टीही करू न शके ।
तो थोरू केला एके । नामें जेणे ॥

OM TAT SAT is the three syllabled Symbol indicating Brahman. And it is this symbolic expression that has given rise to the Brahmanas, Vedas and the sacrifices And this three syllabled symbol is the deficiency.

Towards the close of the 17th Chapter, the translation of the foregoing Ovis has been already given in detail which need not be repeated here again. We only take the liberty to quote here the last para of the 17th Chapter as under —

The first offspring of the Infinite Brahman is Brahmadeo himself He was mad and would not recognize his perent nor was he able to carry on the task of creation entrusted to him He was, therefore initiated with the secret syllable OM TAT SAT by the Almighty Lord himself and that is being handed down by Brahmadeo from generation to generation to the mystics and saints since creation. And therefore, this is the link or secret symbol which will ultimately lead on to the Eternal Infinite on the return journey of the beings in the world or in other words by the process of Involution

Thus the dificiency is explained, which is the heart of the Celestial Song which was so long kept hidden in all the chapter from the 4th to 10th. And therefore, in the verse "तद्विद्धिप्रणिपातेन परिप्रश्नेन सेवया" of the 4th Chapter. This TAT (तत्) which signifies knowledge to be solicited from the learned preceptors means and includes the name of the Lord Viz. ओम तत् सत् OM TAT SAT, which is finally disclosed in the 17th Chapter. And this name is only the symbolic expression, the learned preceptors being at liberrty to impart to the disciples any suitable name by the constant practice of which the Brahman or the Almighty Lord will respond to the call of the devotees and will manifiest himself before them, resulting in their ultimate immersion in the absolute substratum the Brahman.

Hence in the laconic words of the Great Loka Manya, this amounts to responsive cooperation on the part of the Brahman with the individual Soul.

At the end of 17th Chapter, after having explained in detail the proper use of the three syllabled Symbolic expression OM TAT SAT, the Lord concludes the Chapter with the verse :

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥
तैसें कर्मजात तेणें । नाहीं ऐहिकीचें भोगणें ।
तेथ परत्र तें कवणें । अपेक्षावे ॥

Whatever is done without faith for mere outward show may it be any sacrifice, donation, penance

In the 2nd Chapter two path-ways leading to the gate-way of Providence are mentioned and the path of renunciation there, amounts to the path of knowledge, which implies wholesale abandonment of all activities Whereas in the 18th Chapter the word renunciation used in a restricted sense. The Lord explains the same as under –

काम्याना कर्मणा न्यास सन्यास कवयो विदु ।
सर्वकर्मफलत्याग प्राहुस्त्याग विचक्षणा ।

The abandonment of those activities only which are undertaken to secure certain desired fruits, is styled as renunciation or (Sanyas) and the abandonment of all the fruits only accuring from all types of activities undertaken, is considered as giving up the activities in parts

N. B – In both the cases, however, those activities that have been forbidden, should never be resorted to Similarly in all cases, the egoism for the authorship of the activities, as well as the fruits accruing therefrom, should be discarded

न हि देहभृता शक्य कर्माण्यशेषत. ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।
हिंगु नासिला घाणी । तरी केंवि सुगंधत्व आणी ।
द्रवपण सांडूनि पाणी । कैं राहे ते ।
आणि हा ना सव्यसाची । मूनि लाहोनि देहाची ।
ध्वनी करिती कर्मांचो । ते गावडे गा ।

Residing as they do in the human frame it is not possible for human beings to give up activities

altogether. He who gives up the fruits only accruing from his activities, is styled as the Tyagi (i e. he who renounces the fruits only of his activities & not the activities themselves)

Asafoetida, for instance, if it gets disgusted with its offenive smell, wherefrom should it procure fragrance; Similarly water cannot be expected to give up its fluidity. Therefore, the saint says. Fools they are, who get disgusted with their activities, when they have chosen to reside in the Human Frame.

Further in the next few verses the Lord states that the means or ingredients for the achievement of any activities are five-fold as under:—

अधिष्ठान तथा कर्ता करण च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैव चैवात्र पञ्चमम् ।

The five-fold ingredients are as under—

There must be some suitable BASE or the SUBSTRATUM, the doer or the Author, the senses or the implement and the actions done or executed.

And to top them all, the Divine will to control these activities.

Then comes the crux or the heart of the Celestial Song-which is described as under .—

He who has lost all his egoism for the authoriship of the activities and whose intellect is not solied in the execution of the actions, remains aloof from the results of his activities even when he kills any one in the act nor is he entrapped in the consequences of his action, therafter. This is the highest condition of beatification demonstrating his actual merging in the vast ocean of the Brahman. The Saint says " On-lookers - standing by the sea shore, when the tides are rising observe waves rising one above the other and imagine the topmost waves dissolving in those lower below. Yet, with respect to the water underneath, it all amounts to Nothing "

The Goddes of Gold with a golden spear kills a demon also made of Gold Similarly the human frame in the case of a person who has attained beatification, appears to show some activities in the eyes of the spectators, and they designate him to be the author of these actions. Still with respect to the person himself, even if his actions seem to cause the destruction of the three worlds, he remain aloof from all the happenings,- because he is identified with the Brahman. In the 8th Chapter we have a parallel for this verse as under -

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशय ।
डोळां जे देखावें । का कानी हन ऐकावें ।
मनीं जे भावावें । बोलावें वाचे ।

ते आत बाहेरी आघवे । मीचि 'करूनि घालावे ।
मग सर्वी काळी स्वभावे । मीचि आहे ।
अर्जुना ऐसे जाहालिया । मग न मरिजे देह गेलिया ।
माते संग्राम केलिया । भय काय तुज ॥
तू मन बुद्धि साचेसी । माझिया स्वरूपी अर्पिसी ।
तरी मातेचि गा पावसी । हे माझी भाक ॥
ऐसे कैसेनि होये । ऐसा संशयो वर्ततु आहे ।
तरी अभ्यासूनि आदि पाहे । मग नव्हे तरी कोपे ॥

And therefore please keep me before your mind's eye at all times and do your duty. When your mind and intellect are concentrated on me there is not the remotest chance of missing me. This is God-realisation.

While making use of your senses, vis the eyes, the ears and mind or speech, keep me uppermost in your mind, inside as well as outside and do all your acts When you keep me before your mind inside as well as outside, in all the foregoing acts then I shall be ever with you Then you will not experience any death as such, even though the body cover is cast off. If it were so, where shall be the harm if you undertake fighting also

If you concentrate your mind and intellect on my manifestations, then take it from me, surely you will be one with me.

If you entertain any doubts as to how this should happen then try the experiment first and if it fails, then you have grounds to be upset

Further, in verse No. 18 we get the three incentives or ingredients for action-viz. (1) One who knows what is to be done (2) The object which is to be achieved by the action. (3) The knowledge as to how to proceed for the fulfilment of the action.

Then for the consummation of the act to be performed or for the performance of the Act itself are given, the doer, the action and the means, this is also a triad as in the incentives stated above. The varieties of knowledge itself, the varieties of action and the varieties of the Actor are dealt with from verses 19 to 29. Then we get the three types of Intellect as per Satwa, Rajas and Tamas domination. Similarly we have the three types of undaunted COURAGE and the three types of pleasure or happiness

न तदस्ति पृथिव्या वा दिवि देवेषु वा पुनः ।
सत्व प्रकृतिजैर्मुक्तं यदेभिः स्यात्रि .भिर्गुणैः ॥ १८-४०

Nothing exists in this world or in the heavens or in the kingdom of Gods, which is not contaminated by the three Gunas which are the inherent attributes of the prakrati or nature or creation in general. Then are discussed the outstanding virtues or characteristics of the four classes or castes in general Viz. the Brahmins, the warrior class, the merchant class and the class of servants in general.

स्वे स्वे कर्मण्यभिरत. संसिद्धि लभते नरः ।
स्वकर्मनिरत सिद्धि यथा विन्दति तच्छृणु ॥

"Duties discharged are as pleasures to the memory He who keeps this ideal before his mind's eye attains the magnetic powers and majestic influence that are the natural accompaniments of those duties. And these are detailed by the saint as under –

अर्जुना जो यापरी । ते विहित कर्मं स्वयें करी ।
तो मोक्षाच्या ऐलद्वारी । पैठा होय ॥

The Lord says to Arjuna

He who discharges his legitimate duties as stated above automatically stands at the entrance gate to the citadel of Liberation–

तैसे आपुलियाविहिता । उपायो असे न विसेविता ।
ऐसा कीजे की जगन्नाथा । आभार पडे ॥
अगा जयाचे विहित । ते ईश्वराचे मनोगत ॥
म्हणोनि केलिया निभ्रान्त । सापडचि ता ॥

The Lord says

"It is, therefore that the legitimate duties should be discharged unhesitatingly and instantaneously with such intense ardour that the Lord himself should feel overwhelmed obliged by the acts of the devotee Nay, the devotee should feel within himself that he is acting up to the commandments of the lord himself when he is discharging the duties devolving upon him And thereafter the Devotee is sure to realise the manifestation of the Lord, automaticaly

तया सर्वात्मका ईश्वरा । स्वकर्मे कुसुमांचि वीरा ।
पूजा केली होय अपारा । तोषा लागी ।
म्हणोनि तिये पूजे । रिझलेनि आत्मराजे ।
वैराग्यसिद्धि देइजे । पसायतया ।

worshipping the over-lord with the wreath of flowers in the form of duties discharged, results in securing utmost satisfaction on the part of the Lord, who showers on the devotee his highest grace in the form of complete Renunciation.

" The true spirit of worship is the sacrifice, the entire effacement of the sense bewitched self, along with its desires & cravings, until the soul learns completely to confide and joyfully to possess its all in God Man's career in life ought to be like the Railway journey of a little child, with no ticket to purchase, no berth to reserve, no luggage to book, no provisions to carry, seated on the mother's lap, nourished in the mother's bosom, secure in the mother's arms, restful under the mother's smiles, the Darling cherub is conveyed to its destination enjoying the freedom from care, that a sage would covet, and commanding a solicitousness and attention which a prince would envy. Truly the full formation of this child spirit is the perfection of the sadhan of worship."

Soundarya Lahari of Shankaracharya.

श्रेयान्स्वधर्मो विगुण परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

the very nucleus of all desires in his mind has been thoroughly uprooted, he feels he is remaining quite aloof from the actions performed, even though he is the author of them all. And this is the result of the higest grace showered upon him by the Lord.

When one gets full control over one's mind, he develops a stage when all aspirations automaticcaly wither away.

Achievements good or bad of the past life come to an end, through enjoyment or suffering as the case may be. And the aspirant puts an end to all fresh adventures. Thus he reaches the terminus of his return journey.

Jnst as water or wealth, which is stored up, is consumed by use or enjoyment and no efforts are made to recoup the loss:

ऐसी कर्में साम्यदशा । होय तेथ वीरेशा ।
मग श्रीगुरु आपैसा । भेटेचि गा ।

Duties discharged invite showers of grace from the overlord resulting in complete peace of mind on the part of the devotee. And then the devotee need not be any longer in search of the Divine Master; the master himself eargerly runs in quest of the Disciple.

मग आलिंगिला पूर्णिमा । जैसा उणीव सांडी चंद्रमा ।
तैसे होय वीरोत्तमा । गुरुकृपा तया ।

Then just as the Moon is equipped with all the phases on the full moon day, the devotee is blessed by the Master with his showers of grace and at once the Sun of Realisation dawns on him, removing the clouds of ignorance enveloping the Devotee.

सिद्धि प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैवकौन्तेय निष्ठा ज्ञानस्य या परा।

please listen to me how one can attain self-realisation which is the culmination of the path of knowledge in the aggregate, when with the grace of the Lord, he secures the feeling of aloofness from the authorship of the actions performed by him.

N. B. : It will be in the fitness of things if we take the liberty to have an apt description of the Individual soul.

The soul is caught in the trap of the human frame, and lies embedded deep inside under heavy load of ideas & imaginations accumulated over a series of lives and deaths and an uphill effort has to be made to remove the load and secure the freedom of the soul from the bondage of the consciousness of the self, and everything attached to the self And this is the achievement on the return journey during the process of Involution. (And this is verse no 54 of Chapter No XI which will be quoted thereafter.) Here also as in the sixth Chapter the saint classifies the disciples into two categories viz. those who immediately after receiving initiation from the Divine

Master are blessed with the dawn of the Sun of Realisation; and others who have to achieve the end after steadfast exertions on their part for the ultimate success. Instances of the first category are the mighty souls like. Adya Shankaracharya Shri. Dnyaneshawar Maharaj and the like. However majority of the saints belongs to the second category.

In the case of the majority who have to exert themselves for the achievement of the goal, directions are given as under :

बुद्धया विशद्ध या युक्तो धृत्यात्मान नियम्य च ।
शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ।
विविक्तसेवी लघ्वाशी यतवाक्कायमानस: ।
ध्यानयोगपरो नित्य वैराग्य समुपाश्रित: ।
म्हणौनीसवैराग्यु । ज्ञानाभ्यासु तो सभाग्यु ।
करोनि जाला योग्यु । आत्मलाभा ।
ऐसी वैराग्याची अगी । बाणूनिया वज्रांगी ।
राजयोग तुरगी । आरूढला ।
वरी आड पांडलेदिठी । सानेथोरनिवटी ।
तेवळी विवेकमुष्टी । ध्यानाचे खाडे ।

The following injunctions have been enjoined upon the seeker who is on the pathway to God.

(1). His intellect should be absolutely pure

(2). He must control his senses with undaunted courage.

(3). He must be moderate in the use of his tongue.

(4). He must be aloof from attachment or hatred,

(5). He should select a secluded place for residence.

(6). He must be temperate in taking food.

(7). He must control the activities of his tongue, his body-cover and his mind.

(8). He must remain ever engrossed in meditation.

(9). He must possess perfect Renunciation.

He is lucky indeed says the saint, who pursues his study or practice of meditation with perfect reunciation and thus makes himself eligible for the attainment of Self-Realisation. Having put on this armour of Renunciation he is ready to mount the horse of Raja Yoga or rather start his practice of Raja-Yoga. And with the sword of knowledge in his hand cuts in twain all those that come in the way of his progress, as hindrances.

अहङ्कार बल दर्पं काम क्रोध परिग्रहम् ।
विमुच्य निर्मम शान्तो ब्रह्मभूयाय कल्पते ।

He stampedes on the way if he comes across any enemies like Egoism, Physical force, Pride, lust, wrath and last but not least acceptance of any donations He enjoys perfect peace of mind and keeps himself detached from everything and thus qualifies himself for admission to the final state of Self-Realisation, which is described as under—

ब्रह्मभूत प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्ति लभते पराम् ॥

When there is achievement of self-realisation the seeker attains perfect peace of mind. He be

then no reason to mourn over any loss nor has he grounds to aspire after anything. Then he gets the insight to look on all beings as the identity of his own self.

And all the foregoing attributes constitute essentially what can be called Genuine Devout Devotion unto me. And after the attainment of this type of genuine Devotion unto me, the seeker becomes eligible for my comprehensive aspect as under.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

Here we find all the three stages of enlightenment Viz God-Realisation. God-Intoxication and God-Immersion. With the aforesaid genuine devotion unto me says the Lord, the devotee is able to grasp the extent of my prowess and having realised my universal Aspect, merges in me in the end.

Compare :-

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

with such pointed devotion alone is it possible for the devotee to have my realisation accompanied with my universal aspect and then is he able to merge in me finally.

परि तेचि भक्ति ऐसी । पर्जन्याची वृष्टि जैसी ।
धरावाचूनि अनारिसी । गतीचि नेणे ॥

The nature of the pointed Devotion is described in the above ovi.

The showers of rain when they leave the clouds have no other stoppage in the interval but to descend strraight-way on the earth. Similarly the devotion should be a non-stop journey until the devotee gets finally drowned in me.

Having attained this stage if he still continues to reside in the Human frame, says the Lord, all his activities thereafter amount to activities on the part of the Lord himself.

किंबहुना ऐसे निखळ । मीपण जोडे तया फळ ।
सेवूनि वेली वेल्हाळ । क्रमयोगाची ते ॥
पैं क्रमयोगिया क्रिरीटी । चक्रवर्तीच्या मुकुटी ।
मी चिद्रत्न ते साटोवाटी । होय तो माझा ॥
की क्रमयोगप्रासादाचा । कळसु जो हा मोक्षाचा ।
तयावरील अवकाशाचा । उवावो जाला तो ॥
नाना संसार आडवी । क्रमयोग वाट बरवी ।
जोडिली ते सदैवपगावी । पैठी जालीसे ॥
हे असो क्रमयोगबोधें । तेणे भक्तिचिद्रागें ।
मी स्वानंदोदधी वेगें । ठाकिला की गा ॥
हा ठायवरी सुवर्मा । क्रमयोगीं आहे महिमा ।
म्हणौनि वेळोवेळां तुम्हां । सांगतो आम्ही ॥

Here the saint very graphically recapitulates the path of action to be followed by the Devotee until at last he merges in the Almighty Lord or in the Infinite Brahman.

By catching hold of the creeping plant of the path of Action, the devotee finally succeeds in reaping the fruit, at the end of it, which is nothing but the Brahman itself. Or by putting on the crown of the path of Action, the Devotee secures the jewel on the crest of the crown, which is nothing but the Almighty Lord himself.

Or by resorting to the palace of the path of Action, the Devotee ascends to the tower of the same and finds ample space on top of it, which is nothing but Brahman itself.

Or in the Dense forest of this mundane existence he catches the bylane of the path of action and by pursuing the same he reaches the capital town which is again nothing but the Brahman itself.

Or again he pursues the stream of the path of action, joins the Ganges of Devotion and finds access to the ocean of self realisation, which is the same as the Almighty Lord himself. This is the majestic grandeur of the path of Action, and hence it is says the Lord to Arjuna, that it is recommended time & again to the Devotees to follow. And we find again the description of the same path as under

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥
चेतसा सर्वकर्माणि मयि सन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

मच्चित्त. सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकाराद्म श्रोष्यसि बिनङ्क्ष्यसि ॥
यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैप व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ।
मन्मना भव मद्भक्तो मद्या जी मा नमस्कुरु ।
मामेवैष्यसि सत्य ते प्रतिजाने प्रियोऽसि मे ।
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।

The Lord says to Arjun,

Please discharge your duties under my patronage. Then through my my grace you will attain my eternal Abode Root out all your activities from your mind and resign them all unto me -- Naturally the vacum of your mind and intellect will be occupied by the lord fully and perpetually.

When your mind is absorbed in the Lord, Divine grace will save you from all obstacles. And beqware you are destined to perish if you disobey my injunctions through your egoism 58

If you venture to desist from fighting through egoism, your endeavour is futile in that direction, because your very nature will compel you to do so, inspite of you. 59

By your actions in your past life you are bound by nature to act in the living present. And even if

you mean to desist from them, you will be compelled to do the acts because of your helpless condition 60

The Almighty Lord is pervading the hearts of all beings and it is He who is controlling and compelling them to turn round a rotating wheel due to their ignorance. 61

Please, therefore, resign yourselves entirely to the mercy of the Lord, and then through his divine grace you will be blessed with eternal peace and complete beatification. 62

This is the innermost secret of my heart which I have revealed unto you, says the Lord to Arjuna, and then advises him to try to grasp it thoroughly and act according to the bidding of the same. 63

The Lord says to Arjun please listen to my divine advice which is the innermost secret of all secrets and I am doing this only because you are the nearest to my heart. 64

The Lord says, take it from me on oath as you are the nearest to my heart, that you will finally merge in me when the vacum of your mind is thoroughly occupied by me, when your devotion has attained the maximum temperature, when you offer everything unto me, and lastly to top this all when you choose complete self-surrender unto me 65

Give up all other activities says the Lord unto Arjun and commands him further to stick to only one and that of complete self surrender to the Lord. Then the Lord wil be pleased to wash off all his sins and guarantee his final deliverance from bondage amounting to actual merger.

Compare Dasbodha :

सर्व सांडूनि शोधा मजला । ऐसे देवचि बोलिला ।
लोकीशब्द अमान्य केला । भगवंताचा ।
म्हणोनि नाना दुःखे भोगिती ।

Give up all other activities and be in search of Almighty Lord alone. says the Lord, and people have disobeyed the words of the Lord and hence their sufferings.

ऐसे हे अध्याय गीतेचे । हे चढते भूमीचे आये ।
अध्यावो अध्यायाते प्रसवे । अभिप्रावो अभिप्रायाते विये ।

The saint says the Chapters of the song are like rising steps of the ladder and further the verses as well as the Chapters are like an inflorescence, one giving rise to the other and in this light verse No. 66 comes after verse No 45. leaving 21 verses in-between.

स्वे स्वे कर्मण्यभिरतः and सर्व धर्मान् परित्यज्य

And hence verse No 66 cannot be considered as isolated from all other verses and it means and includes the essence of all the foregoing verses from Nos 45 to 65 And to top this all it comes after :

मन्मनाभव मद्भक्तो ।

And therefore it means nothing else than or nothing short of self-surrender on the part of the devotee.

No. 65 is a precription and No 66 is a prohibition or an injunction The word Dharma means an act or action and not religion. The saint comments the verse as under—

पै आपुलेनि भेदेविण । माझे जाणिजे एकपण ।
तयाचि नाव शरण । मज येणे गा ।
जैसे घटाचेनिनाशे । गगनी गगन प्रवेशे ।
मज शरण येणे तैसे । ऐक्य करी ।
सुवर्णमणी सोनिया । ये कल्लोळु जैसा पाणिया ।
तैसा मज धनजया । शरण ये तू

A devotee's self-surrender unto God means establishing identity with the Lord, without the least phase of separateness on the part of the devotee himself.

For instance " when an earthen vessel is broken to pieces, the air inside immediately unites with the air outside the Jar. or just as a wave rises over the surface cf water, no doubt, yet it consists of the same quality of water as that of the original water itself Or just as a bead of gold is made out of a lump of Gold; similarly the Lord exhorts Arjun to surrender himself unto the Lord and be one with the Lord as in the aforesaid cases of air, water and gold This amounts to complete merger on the part of the

devotee with respect to the Lord or the absolute Brahman and this is the final verdict of the celestial song, and signalises the end of the same.

Then follow the directions regarding the communication of this story to non-believers in the Lord and to the believers in the Lord and finally comes the chorus

यत्र योगेश्वर कृष्णः यत्र पार्थोधनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ।

which is the last and which terminates the celestial song. Wherever stand together the Lord Shri Krishna and Arjuna as the Master and the disciple, there will be found, says Sanjaya, wealth victory, affluence and transparent virtue

The End

APPENDIX - A

Princes of the Divine Hirearchy

INTRODUCTORY

न तद्भासयते सूर्यो न शशाको न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

In the fifteenth chapter of the Song, the Lord says, " Neither the Sun, the Moon, nor fire, can illumine my original abode; and those aspirants, that can arrive at the Destination and finally merge in me do escape the cycle of births and deaths for ever."

In reply to this statement of the Lord, the disciple says as under :

तरी देवेसि स्वयें एक होती । मग मांघौते जे न येती ।
ते देवेसी भिन्न आथी । की अभिन्न जी ॥
जरी भिन्नचि अनादिसिद्ध । तरी न येती हें असवद्ध ।
नातरी तूचि ते स्वभावें । तरी कोणें कोणासि मिळावें ।
आपणयासी आपण रुपावे । शस्त्रें केवी ? ॥
तरी कोण गा ते तूते । पावोनि न येती माघौते ।
हे विश्वतोमुखा मातें । बुझावी जी ॥

In the case of those that merge in you and thereby escaps the cycle of births and deaths, please

say whether they were originally the same as you are, or were different from you.

If they were originally different from you, then it is not consistent to hold that they escape the cycle of births and deaths And in the alternative, if they were the same as you are, then it is redundant to hold that they merge in you.

Can we say that a weapon strikes its own self ? Please, therefore, make it clear as to who they are, who after merger, forever escape the cycle of births and deaths

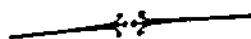
इयें आक्षेपी अर्जुनाचा । तो शिरोमणी सर्वज्ञाचा ।
तोषला बोध शिष्याचा । देखोनिया ।
मग म्हणे गा महामती । माते पावोनि नयेती पुढती ।
ते भिन्नाभिन्न रीती । आहाती दोन्ही ।
जं विवेकें खोली पाहिजे । तरी मी तेचि ते सहजे ।
ना आहाचवाहाच तरी दुजे । ऐसेही गमती ।
जैसे पाणियावरी वेगळ । तळपता दिसती कल्लोळ ।
येऱ्हवी तरी निखिळ । पाणिचि ते ।
का सुवर्णाहुनि आने । लेणी गमती भिन्ने ।
मग पाहिजे तव सोने । अवघेंचि ते ।
तैसे ज्ञानाचिये दिठी । मजसी अभिन्नचि ते किरीटी ।
येर भिन्नपण ते उठी । अज्ञानास्तव ।

The Lord was satisfied at the appropriate and searching objection raised by the disciple and said to him in reply as under —

Those that approach me and escape the cycle of births and deaths do appear to be originally two different entities; yet, if they are intrinsically tested, they are one with me.

Just as the ripples or surges on a surface of water appear to be different from the water as well as from one another, still they consist entirely of the same composition. Similarly an eye of intuition finds them to be identical with me though they appear to be different to a naked eye.

In illustration of this statement, the following lives of transcendental personality will serve as a guide :



His Holiness Adya Shri Shankaracharya

Shri Shankaracharya was out and out a Sanyasin or in fact renunciation personified.

Yet under the cloak of a Sanyasin, he did the work of many long lives

Within a short span of hardly twenty years of his active life, he had whipped the false Buddhistic ideology beyond the shores of our country and had reintegrated the philosophical thoughts of the Upanishadas in the then Aryavarta. It can be very well understood what a colossal work it must have been for any single man to undertake in those days, when modern conveniences of mechanical transport and instruments of propaganda were unknown.

As depicted by Swami Chinmayanand, he had brought into his work, his literary dexterity both in prose and poetry and at his hands, under the heat of his fervent ideals, the great Sanskrit language became almost plastic He could mould it into any shape and into any form.

We cannot do better than quote Pandit Nehru in respect of the achievements of Shankaracharya.

In the eighth century Shankaracharya, one of the greatest of India's philosophers, started religious orders or Maths for Hindu Sanyasins or monks. This was an adoption of the old Buddhistic practice of the Sangha. Previously, there had been no such organizations of the Sanyasins in Brahmanism, although groups of them existed.

Shankaracharya accepted the Brahmanical Organization of social life on the caste basis, as representing the collective experience and wisdom of the race. He held that any person belonging to any caste could attain the highest knowledge. He was a man of amazing energy and vast activity. He was no escapist retiring into his shell or into a corner of the forest, seeking his own individual perfection, and oblivious to what happened to others.

Born in the Malbar in the far South of India, he travelled incessantly all over India meeting innumerable people, arguing, debating, reasoning, convincing and filling them with a part of his own fervour, and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that held together culturally and was infused by the same spirit, though this might take many external forms He strove hard to synthesize the diverse currents that were troubling the mind of

India of his day and to build a unity of outlook out of that diversity.

In a brief life of thirtytwo years, he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident today.

He was a curious mixture of a philosopher and a scholar, an agnostic and a mystic a poet and a saint and in addition to all this, a practical reformer and an able organizer.

We shall cite here an instance of his childhood before we conclude the story of his life.

Shankar was hardly four or five years when his father had to go away from the village he lived in, on a certain errand. He was performing daily the worship of a deity outside the village. He therefore, entrusted the task to his wife during his absence. His wife one day was engaged at home and requested the little child to do the job. Shanker went to the temple equipped with the paraphernalia, i. e articles necessary for the worship. At the end of the worship, the child offered the cup of milk to the deity. The deity would not act up to his wishes. Shankar at once began to cry aloud requesting the deity the reason why she was declining the offer that day when on preceding occasions she never did so either with his father or his mother. The deity being

pleased with the cry of the tiny child drank up the whole of the cup without leaving half for the child to sip Shankar again broke forth in a loud cry that she had left nothing for his share The deity offered the child to suck up milk from her breast And Lo ! the child was suddenly transformed into a full fledged poet when he prayed as under

तव स्तन्यमये धरणिधर कन्ये हृदयत ।
पय पारावार प्रवहति सारस्वतमिव ॥
दयावत्यादत्त द्रविडशिशुरास्वाद्य तवयत ।
कवीना प्रौढानामजनि कमनीय कवियता ॥

सौदर्य लहरी –

Oh ye daughter of the Himalayas the flow of milk from your breast is flooded with the Goddess of learning incarnate As it has happened that having tested this milk offered by you so kindly unto me, I am transformed into a poet of whom even the top-most poets have been jealous

All honour and glory to the Late Pandit Nehru, that inspite of his personal education in England he has bestowed the highest encomiums on Shri Shankaracharya and painted a graphic picture of his achievements



II Swami Ramdas

Ramdas was born on Chaitra shudha Navami Shake 1530 (1608 A D.), three years after his elder brother was born In 1620 A. D. when Ramdas was 12 years old, he ran away from his house to Takali near Nasik. The story runs as under.

Ramdas had decided not to get himself married His mother, however, pressed him very much to marry and requested him at least to be prepared to stand on the altar, that is specially erected for the function and on which the bride and the bridegroom are made to stand before they are ceremoniously declared to be in wedlock by the officiating priests. Ramdas not to displease his mother gave his consent to stand on the altar. He obeyed the dictation of his mother to a letter no doubt, but as soon as the priests started singing the Psalms, he swiftly left the altar and ran away in the forest until at last he reached Takali, his destination, where he practised penance for 12 long years. The Lord was pleased with the severe austerities of his rigid life, and Ramdas ultimately gained the fruit of his penance viz, the perpetual vision of the Lord He devoted thereafter the next 12 years of his life to travelling all over the country i e. from 1632 to 1644 A. D

and at last he came and settled on the banks of the Krishna River. During this period he had established one thousand and one hundred Maths all over the country. In 1648, he erected a temple at Chaphal and set up therein the image of Shri Ram which he had discovered and obtained from the deep waters of the Krishna River near Angapur. Then comes a very important matter. Shivaji, the founder of the Maratha Empire, was initiated by Ramdas in 1649 A. D at Singhanwadi on Vaishakh Shudh Navami, Thursday. Now the point of greatest importance of the history of Maharashtra is the initiation of Shivaji when he had passed just out of his teens and was only beginning his political caieer, and, therefore, the whole development of Shivaji's political achievements has to be traced to the inspiration that he received from his Master Ramdas And thus we find that the success of Shivaji means and includes the success of Ramdas in stemming the tide of the growing Ismalic Influence on Maharashtra.

The crowning stroke of the several political achievements was the strategic disposal of Afzulkhan at Pratapgad which was entirely due to the inspiration that Shivaji received from Ramdas.

Lokmanya Tilak

The great Lokmanya had put on the overcoat of a Karmayogin, yet internally he was a man of perfect renunciation. Apart from his profound scholarship, he observed the tenets of the Bhagvadgita in his day-to-day life to such an extent that we do not mean any exaggeration when we say that the Bhagvadgita had assumed the human form of Lokmanya, to demonstrate to the world that the Gita is for action in life and not for scholastic pursuit in the mere disquisition and splitting of words. He was designated as the Father of Indian Unrest by Sir Valentine Chirol but by the same epithet for a patriot like Lokmanya, if Sir Valentine were an Indian, he would mean that Lokmanya had awakened the consciousness for independence in the sleeping India of those times.

The Arctic Home in the Vedas which Tilak conceived during his term at the Yeravada Jail was published in 1903. The major portion of the book was written in the summer of 1902 at Sinhgad Tilak used to dictate for hours on end, except when he was seized by a new line of thought, when writing was stopped for long stretches. As H. W. Navinson remarked, apart from its value to Vedic Research,

the book is significant because it appeared in the midst of the author's diverse persecution, when money, reputation, influence and every thing else were at stake, and few men would have had the courage to spare a thought either for sacred books or arctic circles. This is a Sthita-Pradnya " स्थितप्रज्ञ " as depicted by the Bhagvadgita and upheld by Navinson. Lastly, we shall have a word for the special chapter devoted by the Lokmanya in his famous work on Gita to establish the sequence of the chapters in succession.

The great Lokmanya Tilak has, in his famous work on the Bhagvatgita " The Gita Rahasya " devoted a special chapter to establish the sequence of Gita Chapters in succession.

While commenting on a work like Gita, the very fact that he was driven to devote a special chapter for this purpose clearly indicates that he must have been confronted with a genuine difficulty to pursue the construction of the poem from chapter to chapter on one hand, and simultaneously must have had, to face the danger of finding fault with the formidable Divine Personality of Maharshi Veda Vyasa on the other.

Lokmanya (The Gladstone of India on Church and State) was undaunted in courage and had never refrained from levelling an attack on the opponent,

Adya Shri Shankaracharya, Shri Swami Ramadas and Lokmanya Tilak

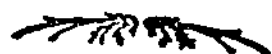
With his army of Sanyasins, Adya Shankaracharya saved Bharat of those times from the Buddhistic influence and established the philosophical thoughts of the Upanishads in our country With his army of Brahmacharyns, Swami Ramdas in his days did the same type of work and saved Maharashtra from the inroads of the Mahomedans bearing the torch of the Ismalic Influence Towards the latter half of the 19th century was born the great Lokmanya Tilak, who with his army of House holders awakened the consciousness of independence in the sleeping India during the British regime His pen ran in philosophy as vigorously as it did in politics He was like Gladstone at the helm of affairs in the State as well as in the Church He had put on the cloak of a Karmayogin no doubt yet he had the fire of perfect renunciation within And in his last days he was revered by the whole country as the uncrowned king of India We mean no exaggeration when we say that Lokmanya was the Karma-Yoga or the Path of Action of the Bhagvadgita personified In fact he was a century man after Swami Ramdas to have awakened the consciousness of independence in the sleeping India during the British Regime.

All these three were great fighteis and they had to man their armies according to circumstances.

Shankaracharya had to face the Buddhistic monks and he had chosen Sanyasins as his lieutenants. Ramdas had selected Brahmacharyns as his soldiers. Lokmanya had his recruits from the House-holders The Sanyasins of Shankaracharya, therefore, cannot be compared to the Sanyasins of the Present day.

Lokmany Tilak also would have gladly put on the Costume of a Sanyasin, if he had been born in Kerala twelve hundred years ago.

Lastly, a word about the pious consort of this great Lokmanya and we close The Biographer says "Satyabhamabai was hardly ten years, when she was married to Mr. Tilak. And for Satyabhamabai, her home was her World and her husband her God



IV Goroba, the Potter

Goroba, the potter or Gora Kumbhar occupied a very high rank in the galaxy of the Saints of Pandharpur headed by Shri Dnyanadeo Maharaj. It was God-Intoxication indeed moving in the Human From of Goroba, the potter. The following event in his life will illustrate this statement graphically :

Goroba was always pursuing his profession for his maintenance and was one day preparing mud for his pitchers. The mud required to be trodden under feet for a very long time to stand the test for shaping the pitchers on the wheel While he was thus engrossed in this act, with his mind riveted on the Lord as usual, his wife went out for fetching water from the stream nearby, leaving her child to the care of her husband

The child unwittingly crawled up to the mud that was being trodden under feet by Goroba. And not noticing what had happened, carried on his trodding with his mind perfectly riveted on the Lord. And Lo ! the child was being squeezed along with the mud. By the time the wife returned with the water vessel she screamed aloud at the sight of the blood flowing out from the pile of mud Goroba

came to consciousness at the loud screaming of his wife, but alas ! to no purpose. The child was already dead and gone It is needless to say what happened further in the family with respect to his wife.

Goroba remained perfectly unconcerned with the happening. He was intoxicated with the vision of the Lord.

In the assemblage of the Saints at Pandharpur the mighty Saint Shri Dnyaneshwar Maharaj selected Goroba, the Potter to test the various Saints assembled, if they had acquired perfection in the line. While testing the Saints, Goroba happened to pat Namdeo on the head as he did with all others assembled there. Namdeo resented the act of Goroba and Goroba declared to the assembly that Namdeo was still a novice in the line.



V The Founder of the Inchgeri Sampradaya

The mighty saint of Umadi Shri Sadguru Samarth Bhausaheb Maharaj was like Swami Ramdas born on the Chaitra Shudha Navami or Ramnavami of the year 1843 A. D The likeness is not confined only to the date of birth of Shri Swami Ramdas but we have no hesitation to state that he lived the ideal life as painted by Swami Ramdas in his famous work, the Dasbodha which is more or less the autobigraphy of Swami Ramdas himself. He passed away on the 29th January 1914.

The disciple is usually in search of the Master. Yet we can say that like Dnyanadeo and Nivritti Nath, the Master was in search of the disciple in the case of Shri Bhausaheb Maharaj. In the small village of Umadi lies on the outskirts a temple dedicated to God Hanuman. Bhausaheb used always to visit this temple with all equipment necessary for the worship of the deity. May it be by chance or may it be with purpose, that Guruling Jangam Maharaj of Nimbargi had directed his disciple Raghunathpriya Sadhu Maharaj to shift to this temple, from Songi his original resort, 3 miles away from Umadi.

The Sadhu Maharaj used to appreciate the devotional worship carried on by Bhausaheb from

day to day in very encouraging terms, with the result that Bhausaheb began to feel a sort of affinity for Sadhu Maharaj. Naturally Bhausaheb voluntarily visited Sadhu Maharaj time and again at his residence in the temple. One day Sadhu Maharaj persuaded Bhausaheb to go to Nimbargi and pay homage to Nimbargi Maharaj. Nimbargi Maharaj directed Sadhu Maharaj to initiate Bhausaheb. And Lo ! the result was that Bhausaheb day in and day out meditated on the "Name of the Lord" for 36 years of his life next, silently, without any ostentation, and without the slightest negligence to the household duties devolving upon him. Thus we find a solitary instance in Bhausaheb Maharaj of a house-holder disciple transformed into a full-fledged mystic and a Saint at his own residence with the remarkable secrecy of his meditation, so much so, that to use his own proverb or phraseology the right hand did not know what the left hand was doing in his case.

N. B.: Shri Bhausaheb Maharaj taught lessons to his disciples silently by his actions and never by any words of mouth

A master is known from his disciple and we mean no exaggeration when we say that Shri Gurudeo Ranade, the famous Author of the Constructive Survey of the Upanishadic Philosophy was to Shri Bhausaheb Maharaj as Shri Dnyanadeo was to Shri Nivritti Nath or as Swami Vivekanand was to Shri Ramkrishna Paramahansa.

Bhausaheb Maharaj had a number of disciples of whom four came to prominance viz, Shri S. S. Amburao Maharaj of Inchgeri, Shri S S Girimalleshwar Maharaj of Jamkhandi, Shri Sidharameshwar Maharaj of Pathari and last but not the least and the youngest amongst the lot Shri Gurudeo Dr. R D. Ranade of Nimbal, late vice-chancellor of the Allahabad University.

The writer of this volume also had the good luck of being associated in the list of the disciples of Shri Bhausheb through the grace of Shri Gurudeo Ranade who had introduced him to Shri Bhausaheb Maharaj on the 23rd December 1912 at the time of the Margashirsha Saptah, at Inchgeri

Shri S. S. Amburao Maharaj of Inchgeri

Shri Amburao Maharaj was styled as the chosen disciple of Shri Bhausaheb Maharaj. He was the right hand of his master as Kalyan was to Swami Ramdas.

Meditation was, as it were, his only passion or rather a sine-qua non for him; so much so that he elicited nothing but applause from his revered master for his exertions. On top of everything else, the attachment of the master towards this disciple, attained such high temper that it culminated in the selection of Inchgeri as the site for the construction of the Math And the disciple prevailed upon his

sister's son to offer a portion of his land to Shri Bhausaheb Maharaj for the construction.

He was born in 1857, the year of the war of Independence, later styled by the Rulers as the Indian Mutiny due to its failure He passed away on the 22nd December 1933. Later his disciples constructed his Samadhi and Math after his name.

He has a number of disciples amongst the educated class And the present writer had the good luck of being in close association with him for nearly a month every year during the last fifteen years of his life.

Besides, Mr. Gokhale has been staying in this Math for the last eighteen years and odd and has been looking after it as the Sole Trustee on behalf of Government

H S S. Girimalleshwar Maharaj of Jamkhandi

Shri Girimalleshwar Maharaj at his own cost constructed the temple and the audience hall at Inchgeri and thus enabled his master Shri Bhausaheb Maharaj to go to Pandharpur in fulfilment of the vow sworn by him.

Later when Shri Bhausaheb Maharaj passed away in 1914, Shri Girimalleshwar Maharaj constructed the Samadhi of the Master and dismantling the original audience hall, erected another in its place

as a common hall for both the temples or Samadhis. At this time, he sustained heavy losses in his cotton business and inspite of frightening odds, staked his all in all for the construction and virtually turned a begger thereafter. He passed away in 1934 January just one month after Shri Amburao Maharaj had departed.

III Shri Sidharameshwar Maharaj of Pathari.

Shri Sidharameshwar Maharaj as a young boy visited Shri Bhausaheb Maharaj on a Saturday. Bhausaheb Maharaj intuitively knew that the young boy promised to become a high soul in the future and blessed him on the same day. Ever since that time Shri Bhausaheb Maharaj included Saturday in the list of the days for Initiation And Monday, Thursday and Saturday were three days of the week set apart for Initiation

Shri Sidharameshwar Maharaj has a number of disciples in Bombay and around in particular, and his Samadhi and Math are erected by his disciples at Inchgeri.

Shri Ganpatrao Maharaj of Kannur is looking after the temple and the Math.

Shri Nisarga Datta Maharaj, Shri Datta Maharaj and Shri Kadsiddheshwar Swami have been carrying on the mission of their revered Master. The late Govindrao Pathare also carried on the mission during his life-time.

IV Shri Narasappa Maharaj Bagewadikar

Narasappa Maharaj was a disciple of high achievements in spiritual experiences. Shri Bhausaheb Maharaj used to say that pursuit of spirituality brought success in worldly life also.

Mr. B D Jatti, B A LL B, a pleader from Jamkhandi and a disciple of Narasappa Maharaj was elevated to the position of the Chief Minister of Mysore State in 1959.

His disciples have erected his Samadhi and Math at Yalhatti, a distance of about 12 miles from Jamkhandi This was due to the efforts of Mr. Jatti

V Shrimati S. S. Shivalingavva of Jath

Amongs the female disciples of Shri Bhausaheb Maharaj, Shivalingavva gained reputation of a very high order. After self-realisation, she used to say that a son was born of her and she has composed a Psalm to narrate this incident.

VI Dr. R. D. Ranade of Nimbal, later known as Shri Gurudeo Ranadesaheb of Nimbal

While as a young school going boy, Shri Gurudeo was initiated by Shri Bhausaheb Maharaj at Jamkhandi. He believed that meditation brought success in his High School career and, therefore, he meditated as well as he pursued his school and college careers.

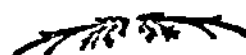
Shri Bhausaheb Maharaj used to say about this disciple that he would spread the fame and glory of his master beyond the seas.

Amongst his several works, the Constructive Survey of Upanishdic Philosophy gained for him the reputation of world fame.

As regards spiritual experiences, he always kept silent, over the matter. Yet when accosted by a friend persistently he happened to remark that in his works, he had not touched any references about other mystics which he had not experienced himself

His Samadhi and Ashram are at Nimbal R. S.

Born as an ordinary mortal at Jamkhandi on the 3rd July 1886, Shri Gurudeo passed away as a mystic and a Saint at Nimbal on the 6th June 1957.



VI Saint Dnyaneshwar Maharaj, the famous commentator of the Bhagvadgita in Marathi

It is the disciple who is gererally in search of the master. Dnyaneshwar Maharaj like Bhausaheb Maharaj of Umadi, is an exception to this gereral procedure. The life-story of this Saint will be illuminating before we proceed further with his remarkable activities

They are three brothers and one sister, the offsprings of a Saint or Sanyasin turned householder at the command of his preceptor. However, this incident brought calumny from the orthodox society on the children when they were staying with their parents at Alandi. The orthodox Brahmins refused to perform the thread ceremony of the three brothers at Alandi. Their parents, therefore, took the children to Nasik and Tryambakeshwar, where Vithalpant, the father practised penance for a while. One day while the family was roaming about in the forest, a tiger jumped upon them and simultaneously they were caught in a whirlwind They all dispersed and the eldest brother Nivrittinath missing the company was left alone in the jumgle. However, he found his way to a cave nearby where Saint Gahininath was waiting for his arrival He was taken inside and was initiated

by this Preceptor. The tiger as well as the whirlwind proved only a pretext to attract the disciple towards the Master.

A few days later, Nivrittinath left the cave and joined his parents. Thereafter he initiated his brothers as well as the sister. The family returned thereafter to Alandi. A charter of purification was necessary before the thread ceremony could be performed. The parents as directed by the Brahmins had already left the children forlorn at Alandi. The children thereafter made their way to Paithan where the inveterate orthodox Brahmins were humbled down by Dnyaneshwer by demonstrating certain miracles and the Brahmins declared in one voice that they were moving gods on earth and needed no charter of purification from them Thereafter the party went to Nevase on their way back to Alandi where Dnyaneshwar Maharaj dictated his commentary on the Shri Geeta and Sacchidanand Baba who was restored to life by Shri Dnyaneshwar served as an amanuensis Shri Dnyaneshwar Maharaj then went to Pandharpur and other places on a pilgrimage and finally declared his intention at Pandhapur to pass away at Alandi a fortnight later.

APPENDIX-B Part I

Extolling Dnyaneshwari at the cost of the Bhagvadgita.

Shri Dnyaneshwari, according to Prof W B. Patwardhan, is the greatest work in the Marathi language ever written. The work from the literary side is so exquisite, so beautiful, so highly poetic, so perspicuous and lucid in style, so sublime in tone that the reader is simply fascinated, floats rapturously on the crest of the flow and lost in the cadence of the rhythm and the sweet insinuating harmonies, till all is thanks-giving and thought is not.

It is not surprising, therefore, that it has been customary with the Marathi knowing public to extol Dnyaneshwari even at the cost of the Celestial Song-Shrimad Bhagvadgita.

Yet when Sanskrit scholars and students of Dnyaneshwari at times imitate the Marathi knowing public may be in the heat of enthusiasm, in the same strain, their imitation appears a little surprising

मूळग्रंथीचिया संस्कृता । वरि मऱ्हाटी नीट पढतां ।
अभिप्राय मानलिया उचिता । कवण भूमि हें न चोजवे॥ १०-४३
जैसें अंगाचेनि सुंदरपणें । लेणिया आंगचि होय लेणें ।
तेथ अलंकारिलें कवण कवणें । हें निर्वचेना ॥ १०-४४

The Saint, with respect to his own commentary says as under :

If the original Sankrit and the Marathi commentary are seen eye to eye, it would be rather difficult to determine which is the original. For instance, if a paragon of beauty is bedecked with a lovely ornament, it passes imagination to judge which of the two is the decoration. Cf (Ccmpare) Kalidas.

कण्ठस्य तस्या स्तनबन्धुरस्य मुक्ताकलापस्य च निस्तलस्य ।
अन्योन्यशोभाजननात् बभूव साधारणो भूषणभूष्यभावः ॥

King Aja's wife, Indumati had worn a pearl necklace The Poet says, we cannot say, which was the decoration, the breast of Indumati or the pearl necklace.

With regard to the composition of the commentary, the Saint says in the thirteenth chapter as under :

मागा श्लोकाचेनि अर्धार्धे । ऐसे सांगितले श्रीमुकुंदे ।
ना उफराटी इयें ज्ञानपदें । तेंचि अज्ञान ॥ १३-८५२
म्हणौनि इया वाहणी । केली म्यां उपलवणी ।
वाचूनि दुधा मेळऊनि पाणी । पार कीजे ? ॥ ५३
तैसे जो न बडबडी । पदाची थोर न सांडी ।
मूळध्वनीचिये वाडी । निमित्त जाहलो ॥ ५४
तुते श्रीमुरारी । म्हणितलें प्रगट करीं ।
जे अभिप्राय गव्हरीं । सांठले आम्ही ॥ १३-८५६

In the foregoing verses, the Lord has mentioned the attributes of Knowledge and has referred to Ignorance as being their reverse.

And I have followed the same lines for my comments and hence my dilatation of the subject is not like the increasing of the quantity of milk by adding water to it. I have conveyed the exact import of the words and, therefore, my comments are not a mere loose rendering, as I have been instrumental in logically expanding the meaning of the origina verses to bring out their full connotation. And this I have done as commanded by the Lord to expound the hidden significance of his advice.

Regarding the rendering of the Gita in Marathi the Saint states in the fourteenth chapter as under :

तरी आता येणे प्रसादें । विन्यासे विदग्धें ।
मूळशास्त्रपदें । वाखाणीन ॥ १४–२९

With these blessings from the Master, I feel encouraged to explain the original Sanskrit scientific expressions in flowery and lucid terms in the Marathi language.

The Saint further states " as coupled with the blessings of my Master, it is not only the command of the Lord but further than this, it is the Saying of the Lord Himself."

In the seventeenth chapter, the Saint states as under—

ऐसा हा अंतरंगु । सच्छब्दाचा विनियोगु ।
आणि म्हणे श्रीरंगु । मी ना म्हणें हो ! ॥ १७–३८५
ना मीचि जरी म्हणें । तरी श्रीरंगे तुजें हेंचि वर्णें ।
म्हणौनि हें बोलणें । देवाचेंची ॥ १७–३८६

Such is the esoteric application of the world "SAT" says the Lord Himself and not 'I' 'Dnyanadeo the commentator. Whereas, if I own it as my statement it would amount to disowning my identity with the Lord And hence this writing is the dictation of the Lord Himself Thus the Saint boldly asserts that Dnyaneshwari as well as the Celestial Song–the Bhagvadgita are the utterances of the Lord Himself. And the Celestial Song has been composed by Shri Maharshi Veda Vyasa. And, therefore, all the three are one and the same entity.

Now the Saint says–

> तैसे नवमी कृष्णाचें बोलणें । ते नवमीचियाचि ऐसे मी म्हणें ।
> या निवाडा तत्त्वज्ञु जाणे । जया गीतार्थु हाती ॥ १०–३९

The Lord's advice in the ninth chapter is incomparable. There can be possibly nothing like it to compare But then this statement can be appreciated by those alone who have grasped full insight into the import of the Sanskrit Celestial Song.

Thus, Dnyaneshwari as well as the Celestial Song are both the Utterances of the Lord Himself, and, therefore, to extol the former at the cost of the latter amounts to lacking the capacity to grasp the hidden import of the Sanskrit Celestial Song.

The Saint thus emphatically asserts that Shri Maharshi Veda Vyasa, the Author who has composed

the Song, Lord Krishna, the Hero of the Song, and the Saint himself, are one and the same entity or rather they are the Trinity.

Further the Saint states in the eighteenth chapter as nnder:

तैसे अध्यात्मशास्त्रीं इयें । अनरगचि अधिकारियें ।
परी लोकु वाक्चातुर्यें । होईल सुखिया ॥ १८-१७४९

That attitude of the mind, which involves a direct, immediate first hand intuitive apprehension of God, is necessary to be able to follow this spiritual science Whereas the averge public will be hypnotised and superficially influenced by the style of the lucid expressions

This is in short the verdict of the Saint himself with respect to the composition of the Celestial Song and the commentary on the same, the Dnyaneshwari

We take the liberty to cite below the parable of the lamb and close this extolling of Dnyaneshwari at the cost of the Celestial Song-the Bhagvadgita.

The Parable of a Lamb

A shepherd boy while grazing his sheep on a hill-top was in the habit of imitating the bleating of the lamb which he always carried in his arm Days rolled on and he became an adept in the imitation só much so that his performance was advertised and arranged in a theatre by the enthusiastic public.

After his performance, another comrade of his who carried a lamb concealed under his blanket, pricked the lamb and the lamb bleated aloud

The enthusiastic audience declared in one voice that the first imitation was unsurpassed Thereupon, the comrade produced the genuine lamb before the Public; and Pin-drop Silence spread over the assembly.



APPENDIX-B Part

Hints for the study of Dnyaneshwari

The study of Dnyaneshwari should be exact, accurate and appropriate commentary on the Gita, and not as an independent monumental work in the Marathi language.

दन्तिनि दारुविकारे दारु तिरोदधति सोऽपितत्रैव ।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥

Definition of one's own Self- स्वात्मनिरूपणम् १४

Shri Shankracharya says—

Here is an elephant carved out of a peace of wood :

If you look at the elephant, the piece of wood is hidden from your sight; and vice versa Likewise, the over-Lord is out of sight, when the world stands before you, and when yon have the vision of the Lord, the world vanishes from sight,

To a certain extent, the students of Dnyaneshwari appear to lose sight of the Sankirt Verses of Gita which form the basis for the commentary. Dnyaneshwari is being worshipped read and studied and learnt by heart from A to Z forgetting the fact that it is all along the explanation of the Sanskrit Verses of the Gita

The Saint, himself also says :—

I am commanded by Lord Shrikrishna to expound the hidden meaning of the Sanskrit verses; and hence the Commentary is an exact and appropriate version of the apparent as well as the hidden meaning of the utterances of the Lord

It will be befitting, therefore, if an attempt is made to point out the peculiar style of the commentary in which the succeeding verses and chapters are linked to the preceding ones, to bring out the hidden import of the utterances.

1) Take for instance verses Nos 28 and 29 of the second chapter. At a glance the 29th verse seems difficult to be construed with the 28th.

However, after the necessary comments on the 28th verse are over, the Saint uses two more Ovis to bring out the hidden import and clearly establishes the relation between the two verses.

The Ovis are as under-—

जयाची आर्तीचि मोगित । विपयी त्यजिले संत ॥
जयालागीविरक्त । वनवासिये ॥ -१७०
दृष्टिसूनि जयाते । ब्रह्मचर्यादिव्रते ।
मुनीश्वर तपाते । आचरताती ॥-१७१

Please refer to pages 28 and 29 of this volume for the English rendering of these two Ovis:

All these austerities are undergone for only one ideal; and that is the realisation of the self.

2) Pursuing the same line of reasoning, we come to verses Nos 27 and 28 of the fifth chapter Please refer to pages 96 and 97 of this volume.

The practice of Yoga is summarised in these two verses. But Arjuna is not satisfied with this cryptic description and the Saint at the end of the fifth chapter uses twenty Ovis wherein Arjuna insists on a detailed description of the same practice and the Lord is pleased to satisfy him. Thus comes in the sixth chapter of the Song, as a sequel to the fifth one

3) The sixth chapter is confined to the practice of meditation resulting in the realisation of the Self.

Self-realisation and what is it that is realised is graphically explained in the following Ovis :

Please refer to pages 116 and 117 of this volume

आम्ही साधन हे जें सांगितले । तेंचि शरीरी जिही केले ।
ते आमुचेनि पाडे आले । निर्वाळलेया ॥ ६-३२६
परब्रह्माचेनि रसे । देहाकृतीचियेनि मुसे ।
वोतीव जाहले तैसे । दिसती आगें ॥ २७
जरी हे प्रतीति हन अंतरी फाके । तरी विश्वचि हे अवघें झाके ।
तव अर्जुन म्हणे निके । साचचि जी हे ॥ ६-३२८

The Lord says—

Those, that will handle with dexterity the practice of Yoga expounded by Me, are sure to attain realisation and establish their identity with the Lord

The result will be the lustrous and refulgent manifestation of the soul assuming the form of Human Frame, in which so far lay deep hidden the individual spiriton of the seeker. When the seer thus realises the vision of the self or the Lord, he is no longer able to see the world behind the vision, which corroborated by Shri Shankaracharya in his Yoga Tarawali

See page 91 of Chapter V of this volume

This is the exposition of the hidden import or meaning of the utterances of the Lord

4) The importance of the Seventh Chapter of the Gita cannot be over-estimated or exaggerated It serves as the connecting link between not only the sixth and the eighth chapters of the Gita, but also between all the succeeding ones to the end of the 16th Chapter.

Besides it lends substantial support to the statement that the ninth chapter takes a comprehensive review of all the Seven Hundred Verses of the Song, and this signalises the end of the first part.

The commentary on this seventh chapter is s mply enchanting and invaluable.

Besides if we consider the introduction to the tenth chapter side by side with this commentary the riddle of the consistency of the Song is solved automatically. And we find the division of the Song

in two parts of nine chapters each and the relationship of the second as an appenix to the first

Now in the very first Ovi of the commentry on the seventh chapter, it is made emphatically clear that realisation of the Self is a condition precedent to have a comprehensive survey of the universal aspect of providence. The universal aspect is "तत्त्वत: ज्ञानम्" in verse No 3 or "विज्ञानम्" in the second verse and this is explained in the Seven Doctrines adumbrated in the succeeding verses from 4 to 19, which are are explained in detail in chapters from 10 to 16 of the second part.

The evolution, existence and dissolution of the Human Beings in the animate category of the Universe is discussed in the three verses 27, 28 and 29.

And in verses 29 and 30 are mentioned the seven terms which are utterly inexplicable.

Here, the Saint at the end of the chapter exhaustively emphasises the importance of these seven terms in thirtyone Ovis and establishes the advent of the eighth chapter as a natural sequence.

The Saint says in the thirteenth chapter–

हेंसुं जो न बहकरीं । पराची कोर न सांडी ।
मुख्यनीतिचिये म्हाडी । निमित्त आह्मीं ॥ १३-८५४

I have conveyed the exact import of the Lord and, therefore my comments are not a loose renderin as I have been instrumental in expanding the meanin of the original verses to bring out their full connotation

The last Ovi of the 7th chapter is—

ऐसेनि नागरपणें । बोलुनिमे ते बोलणें ।
आइका ज्ञानदेवो म्हणे । निवृत्तीचा ॥

Pleas listen to the following words of the coming chapter (No 8) which shall signalise the termination of all further conversation'

Then comes in the eighth chapter explaining the seven terms which are the essence of the Churning of the Ocean of the Vedas and the last line of the last ver-e gives the message

योगी परस्थानमुपैतिचाद्यम् ॥

A Yogin returns to the original abode from which he has sprung up

Then comes in the ninth chapter which takes a review of all the Seven Hundred Verses of the Song This is evident from the verses which begin the two chapters Nos 7 and 9

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेहभूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

"ज्ञान" and "विज्ञान" are treated in both the chapters and knowledge of both these terms signifies the end of all knowledge in the world.

Then from the 10th to the end of the 16th chapter, we have explanations of the Seven Doctrines in the seventh chapter as stated above.

And the 17th and 18th chapters have been at length dealt with in the preface and synopsis. clearly indicating that the 17th is the corollary of the 16th and the 18th is in explanation of the 17th. Thus we get a clear idea of the consistency of the Gita chapters from the commentary.

However, the Saint himself creats a smoke screen following in the wake of Shri Shankaracharya as quoted at the beginning and states in the 18th chapter as under:–

तैसे अध्यात्मशास्त्री यिये । अंतरगचि अधिकारिये ।
परी लोकु वाक्चातुर्यें । होईल सुखिया ॥ १८-१७४९

Intuitive insight is essential to have a thorough grasp of this Science of Self-realisation, whereas the the common mass will be quite content with the superficial dexterity and lucidity of the expressions, without any concern for the hidden meaning or for the sequence of the story of the Song. But this amounts to carrying away the readers from the right track.

Thus it is evident that the commentary ought to be studied in relation to the verses of the Gita and not independently as a separate work, even though it is a monumental work by itself.

The fiirst six chapters of the Song are a graded structure. The ninth chapter gives a comprehensive review. So also are the chapters from 10 to 16, which explain the Seven Doctrines adumbrated in chapter seven. The seventh, eighth and the seventeenth chapters appear in the eyes of many to be rather unimportant, whereas as the Saint has forcefully mentioned in the commentary, they are the strongest connecting links of the story. The more closely these three are studied along with the commentary, the more enlightened the student *shall feel* regarding the consistency of the Song

We shall take this occasion to reiterate a few salient characteristics or the *outstanding features* of the commentary and close with the showers of the Divine Grace as prayed for by Dnyanadeo and responded to by his master Nivrattinath.

Dnyanadeo for pleasure they say; but Dnyaneshwari is for Immersion.

ज्ञानदेव: स्वान्त: सुखाय ।
ज्ञानदेवी तु निमज्जनाय ॥

(1) Swami Ramdas *says*—
आनंदाचा अनुभव । हाही वृत्तीचाचि स्वभाव ।
तदाकारी ठाव । वृत्तीसी नाही ॥ Dasbodha 7 3/42

The experience of joy or pleasure is only a phase of separate consciousness; whereas such joy also vanishes in the ultimate merger.

2) Self-Realisation is a condition precedent to the comprehensive survey of the Universal Aspect of Providence.

3) तद्विद्धिप्रणिपातेन Chapter 4-34 This तत् is the name of the Lord to be secured from those who have a right to occupy a seat along with Brahmadeo. (Ch 17-23 verse)

4) The quality of Satwa is not capable by itself to lead the seeker to the Gate-way of Providence. The deficiency still remains and ought to be supplied on the way. He must necessarily have recourse to the name of the Lord as detailed above in No. 3

5) The name of the Lord is the means no doubt but at the same time it is also the end in itself i e. the almighty Lord It is just like the seed which develops into the sprout

6) The Universe appears and vanishes like surges rising on the surface of the ocean due to the presence of wind and this assumes the form of a water-wheel rotating on its axis filling jugs of water, emptying and refilling them in succession all along It is a non-stop cycle of births and deaths.

7) Lastly Dnyaneshwar Maharaj prays for Divine Grace as under :-

SHOWERING OF THE DIVINE GRACE

Saint Dnyaneshwar, as chorus of his commentary on the Song invokes the blessings of the Almighty Lord as under:-

May the Over-Lord be pleased with the offering of this wreath of words in the form of this commentary and be further pleased to bestow His grace on the erring humanity as under !

May the wicked forget their crooked nature and may they be blessed with pious intentions !

May all beings in the world forget their inimical tendencies and be friends with each other !

May the evil actors be purged of their sinful nature and may the world shine forth with the resplendent glory of the chaste actions of all humanity and may the respective cravings of the yearning humanity be fulfilled to satiation !

May all beings in the world be blessed with the company of such high souls as are entirely devoted to the Almighty Lord; and finally may all beings be blessed with the company of such holy Saints whose characteristics are as under !

The Saints who are as it were, moving trees on earth yielding the desired fruits The Saints who are as it were the residences built with living and moving precious stones capable of fulfilling the yearnings residing in the deepest recesses of human beings. The Saints whose words are as it were oceans of nectar flowing from their lips on earth.

The Saints who are the spotless Moons incarnate moving on earth, and who are as well the resplendent suns with refulgent yet cooling lustre,

With these solicitations on the part of Saint Dnyaneshwar, the master Nivrattinath was pleased to shower his bounteous grace overflowing with the fulfillment of all the foregoing solicitations



APPENDIX C

Internal Evidence of the Original Approach

AS REVEALED BY SHRI DNYANADEO

The Song is constructed in two parts of nine chapters each and the second part serves as an appendix to the first one The story proper is complete with the end of the 8th chapter, the ninth chapter giving a concise and precise review of all the Seven Hundred Verses of the Song

The first chapter narrates the occasion for the Song, where Arjuna is painted as a hero striken with terror at the sight of the affray which appeared to him to be the slaughter-house of the Lord of Death.

Arjuna declines to play his role of a warrior in the slaughter-house and assumes silence Yet Lord Shrikrishna exhorts him with a smile And thus his utterances are the subject matter of the Song Celestial. This reaction is tremendous and the Lord explains the situation by analysing the creation in general and emphasises the fact that the creation virtually reduces itself to the mere forms, which appear and disappear on the infinite Absolute Substratum known as the Akshara or Nirvana, reflecting a non-stop cycle of births and deaths in the case of the animate creation of all beings and the Human Beings in particular,

like a water-wheel constantly rotating on its axis, filling jugs of water emptying and re-filling them in succession However, all this dissertion helps in no way to dispel the clouds of ignorance enveloping the disciple, unless it results in the manifestation of the Soul

The Lord, therefore, in the second chapter opens before the disciple for actual achievement, the two avenues of the Path of Knowledge and the Path of Action leading to the Gateway of providence

Verse No 25 of the 2nd chapter of Song runs as under:-

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि । २ २५

The Providence or Brahman is absolute, beyond imagination, unchangeable and hence when once you have realised the same, there shall be no ground for you to mourn over anything The method of achievement of this ideal is described in verse No. 52 and the commentary thereunder, as follows:-

You will attain that height, which is beyond the scope of all description in words, when your intellect will transgress the veil of ignorance. Shrikrishna exhorts Arjuna that he would attain that state, when he would give up his ignorance and inculcate the spirit of genuine renunciation. This stage would automatically be followed by the advent

or birth of self-knowledge and thus his vision would be cleared up.

This is the philosophy of God-realisation which is "तत्वमसि"

Further in verse No 53, the Lord says:-

When your intellect confounded by the overmuch reading of the Vedas, comes to a stand-still and the intuition thus awakened is riveted on the realisation of your own self, then you will have attained that state when the Individual Soul will be linked with the Universal Soul, i. e the Brahman Absolute. The mind and intellect confounded by their contact with the senses and the sense-objects, will gradually come to a stand-still and will be riveted on the realisation of their own self resulting from the awakening of the intuition. You will attain that state when the Individual Soul, will be united with the Universal Soul, when your mind and intellect will be calm and the intuition thus awakened will result in the manifestation of the Soul inside. Thus God-realisation is a process and not an end in itself. It leads to God Intoxication and final immersion in God.

The last two verses of the second chapter delineate the stages of God-Intoxication and final immersion in God, as under :-

(1) Such a person, being indifferent to sense objects, moves about void of all attachment and loses

all conseiousness about his self and anything attached to the self. He realises that he is surrounded by Brahman on all sides

This is God-Intoxication " अहं ब्रह्मास्मि "

(2) This state of the individual is the final state of beatification and there he remains above all temptations and even when he has to cast off this tabernacle, he plunges headlong into the Infinite Brahman

This is God-Immersion सर्वं खलु इदं ब्रह्म ।

This is the philosophy of God-realisation, God-Intoxication and God-immersion.

तत्त्वमसि, अहं ब्रह्मास्मि, सर्वं खलु इदं ब्रह्म;
आदौ ब्रह्माहमस्मीत्यनुभव उदिते खल्विदं ब्रह्म पश्चात्
century of verses श्रीशंकराचार्य.

God-Inxotication precedes God-Immersion

Thus the three stages are a graded structure.

How to achieve this end forms part to the science of God-Realisation and this scientific explantion begins with the third chapter

When the picture of final beatification and immersion in God was painted by the Lord, Arjuna felt rather surprised as to why he was inspite of this ideal, exhorted by the Lord to follow the Path of Action and participate in the fight ahead of him, instead of following the Path of Knowledge or wisdom, which is a direct approach as the crow flies.

The reply was as under:—

A bird perches on the fruit of a tall tree with a single flight of its wings, whereas a human being could hardly achieve that speed He would gradually in course of time achieve that end definitely no doubt provided he kept to the road all along In the same manner the Sankhyas following the Path of 'Wisdom instantaneously achieve liberation like Adya Shankaracharya, Shri Dnyaneshwar Maharaj and the like; whereas the Yogins following the Path of Action achieve perfection in course of time While recommending the path of Action to Arjuna, the Lord was pleased casually to trace the origin of the Universe to the Absolute Substratum (in verse No 15 as

कर्मब्रम्होद्भवविद्धि ब्रम्हाक्षर समुद्भवम् ।

The duties are obdained by Brahman the Absolute or the Vedas This two-fold aspect of the Brahman has its origin in the Infinite Absolute Substratum. The animate world or beings and the human beings in particular have sprung up from Brahman, which is traced to the Eternal Absolute ultimately

Now the Human beings, while passing in this world through the cycle of births and deaths, have one day to seek their original abode which is " अक्षर ब्रह्म योग ", the title of the eighth chapter. The intermedrate chapters from the third to the eighth describe in detail the path to be followed by the aspirants to reach this goal

Particularly the story of the Celestial Song begins with ब्रह्माक्षरसमुद्भवम् in the third chapter and ends with अक्षर ब्रह्म योगनाम अष्टमोऽध्याय: । the title of the eighth chapter, the message being delivered in योगी परं स्थानमुपैति चाद्यम् which is the last line of the last verse of the last chapter of the story proper. A Yogin returns to the original abode from which he has sprung up

Now in support of this statement we shall scan the intervening chapters

The third chapter as we have seen deals with action in general because the human frame is nothing but action personified The fourth chapter links the actions with knowledge. And this knowlege has to be sought from persons who are adepts in the line.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञान ज्ञानिनस्तत्त्वदर्शिन: । ४-३४

The real seers, says the Lord, will impart that knowledge unto you, provided you approach them with utmost humility, with readiness to offer any kind of service and with the eagerness and intensity to carry on conversation with them.

Yet what is it that they will be pleased to impart, is still a mystery and that mystery is revealed in the Seventeenth chapter in verse No. 23, where the name of the Lord is disclosed and it is emphatically made clear that the name is not only the means

to achieve the end but it is also the end in itself like the Seed and the Sprout.

पचमी गव्हरिले योगतत्त्व

Then comes in the fifth chapter which discloses the grades in the achievement of God-realisation in all the phases, in verses 17, 18 and 19 and towards the end expounds the means to achieve it in two verses nos. 27 and 28 summarily.

Arjuna is not satisfied with this cryptic description and he insists on an elaborate treatment of the same subject.

Hence comes in the sixth chapter which deals in detail with not only all the requirements, moral, social and spiritual, necessary for the achievement of God-realisation but describes the very nature of Realisation itself as under:–

आम्हीं साधन हे जे सागितलें । तेचि शरीरी जिही केलें ।
ते आमुचेनि पाडें आले । निर्वाळिलेया ॥ ६-३२६ ॥
परब्रह्माचेनि रसे । देहाकृतीचिये मुसे ।
वोतीव जाहलें तैसे । दिसती आगें ॥ ६-३२७ ॥
जरी हे प्रतीति हन अतरी फाके । तरी विश्वचि हे अवघें झाके ।
तव अर्जुन म्हणे निके । साचचि जी हे ॥ ६-३२८ ॥

The Lord says,

"Those, that will handle with dexterity the practice of Yoga expounded by me, are sure to attain realisation and establish their identity with the Lord

The result will be the lustrous and refulgent manifestation of the Soul assuming the form of the Human Frame, in which so far lay deep hidden the individul spiriton of the Seeker When the seer thus realises the vision of the Self or the Lord, he is no longer able to see the world behind the vision, which is corroborated by Shri Shankaracharya in his Yoga-Tarawali.

See page 91 chapter V of this volume.

Now this knowledge of Self i e ज्ञान is a codition precedent to the comprehensive view of the know-ledge of the Universe i e विज्ञान and the two together comprise the entire extent of Knowledge beyond which nothing further remains to be known (See verses 1 and 2 of Chapter No VII) And this is the gist of the seventh chapter of the Song

The seventh chapter further adumbrates seven doctrines to explain the Vidyana or Tatwatas Dnyanam from verses Nos 4 to 19 and these are explained in detail in the seven chapters from 10 to 16 of the second part, as embodied in this volume in chapters seven to thirteen

Chapter fourteen of this volume deals with verses from 20 to the last verse No 30 and concludes with the Seven Terms which amount to the churning of the vast ocean of the Vedas

The eighth chapter of the Song is a natural sequence of the seventh chapter as it explains these Seven Terms and closes the story of the Song with

योगी पर स्थानमुपैतिचाद्यम् ।

A Yogin returns to the original abode from which he has sprung up.

The same ज्ञान and विज्ञान of the seventh chapter form the subject matter of the ninth chapter and thus it becomes automatically the conclusion of the first part of the story.

The tenth chapter opens with the adverb again "Bhuyas" indicating the repetition of the same story by way of explanation and we find thus the same doctrine of the seventh chapter in three places viz the 7th, the 9th and one of the chapters from 10 to 16 of the second part.

To sum up the internal evidence we have the following items in order—

(I) The second chapter deals with the philosophy of God-Realisation, God-Intoxication and God-Immersion.

(II) The third chapter opens up with the means to achieve the end and gives the origin of the Universe as ब्रह्माक्षर समुद्भवम् । and the ladder of achievement ends with the title of the eighth chapter which is अक्षर ब्रह्मयोगो नाम अष्टमोऽध्याय. ।

III) The seventh chapter adumbrates Seven Doctrines which are explained in chapters from 10 to 16 of the second part

IV) The ninth chapter gives the review of the first eight chapters and sven of all the Seven Hundred verses of the Song, and emphasises the knowledge of ज्ञान and विज्ञान as referred to in chapter No VII

V) The seventh chapter signalises the closing of the Song in the very second verse saying that nothing further remains to be known when ज्ञान and विज्ञान have been explained

VI) Naturally the same doctrine appears three times in the Song Viz (1) in the seventh chapter, (2) in the ninth chapter, and (3) in one of the chapters from 10 to 16

VII) The tenth chapter i e the first chapter of the second part begins with the significant and pregnant adverb भूयस meaning " again ", i e repeating what is given in the first part

VIII) The fifth chapter mentions the योगतत्त्व and explains the three stages of तत्त्वमसि अहब्रम्हाऽस्मि and सर्व खलु इद ब्रह्म in verses Nos 17, 18 and 19 and in continuation, along with the moral social and spiritual equipment, the sixth chapter describes what is actually realised, in Self-realisation

IX) The achievement of all these three stages is indicated in verses Nos 7 27 and 28 of the eighth chapter

(X) The last verse of the second chapter of the Philosophy of God-realisation etc. is एपा ब्राह्मी स्थिति: पार्थ

The last verse of the eighth chapter which is the termination of the science of God-Realisation is

वेदेषु यज्ञेषु तपस्सु चैव

Both these are differently worded only. Yet they signify the same meaning.

In the case of the former a Yogin does not condescend to fall back upon the pleasures accruing from the meritorious acts and in the case of the latter he despises them all and plunges headlong in the Brahman- the Absolute Substratum.

(XI) The ninth chapter is the conculusion of he story and the eighteenth chapter is the conclusion of the Appendix and in both we find the verse.

मन्मना भव मद्भक्तो मद्याजी मा नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायण ॥ ९।३४
मन्मना भव मद्भक्तो मद्याजी मा नमस्कुरु ।
मामेवैष्यसि सत्य ते प्रतिजाने प्रियोऽसि मे ॥ १८।६५

And the substance of both of them amounts to the same import

(XII) This import in both the verses is the prescription and in the eighteenth chapter the prohibition also is emphasised.

It reads as under.--

सर्वधर्मान्परित्यज्य मामेक शरण व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

The former two verses state what is to be done and the latter one emphasises what is to be avoided. Thus विधि and निषेध are both necessary for the Path of Action in l fe; Prescription and Prohibition are both necessary.

Here धर्म means actions and not religion

(XIII) In the second part, the 17th chapter becomes necessary as a corollary of the 16th and not otherwise

Similarly the 18th chapter becomes neces-ary to explain the doubts raised in the last verse of the 17th chapter; and in a way it is the continuation of the 17th chapter.

(XIV) The 18th chapter is regarded as the Song in one single chapter.

(XI) The difference between the 9th and the 18th chapters, however, is significant.

The ninth chapter comprises the Infinite Brahman along with the entire creation whereas the 18th chapter deals only with the involution or return journey of the human beings (of the animate category of the creation) to the Absolute Substratum It summarises the procedures laid down in chapters Nos 5 and 6 of the Song.

This is in short the enumeretion of the Internal Evidence in the Song



APPENDIX D

The seventh, eighth and seventeenth chapters form the strogest links in the chain of thoughts passing through the eighteen chapters of the Song and hence we take the liberty to quote verbatim the three chapters as the Appendix D

Dnyana, that is Realisation and Vidhyana, that is comprehensive view of the Universal Aspect of Providence, together leave nothing else to be known in the world; and between these two, the former is the essential condition precedent to the comprehensive view of the latter As regards the former, the individual soul, as a matter of fact is prepared to accept the conditions of childhood, youth and old age of the Human Frame, wherein he res des for the time being, but when the time comes for discarding the frame, he mourns over even the mere idea of leaving it, due to its association for a very long interval And to tide over this inevitable conception of mourning over the loss of the frame is the gist of the entire teaching of the song And in the second chapter, verse No 25 reads as under :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

Please refer to page 25 of the volume for the explanation.

अर्जुना ऐसा हा जाणावा । सकलात्मक देखावा ।
मग सहजे शोकु आघवा । हरेल तुझा ॥

You have to know him in all aspects and realise and experience His Vision. Then alone, you have no occasion to mourn over anything'in the world.

The question naturally arises as to how to experience this vision of the Lord and the verse No. 52 states as under :

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

When the clouds of ignorance enveloping your intellect will melt away and the intellect will become transparent, then you will have transgressed all limits of what is already known or what remains still to be known; in the world The commentary on this verse reads as under : –

तू ऐसा तैं होसी । जैं मोहाते यया साडिसी ॥
आणि वैराग्य मानसीं सचरेल ॥
मग निष्कलंक गहन । उपजेल आत्मज्ञान ।
तेणें निचाड होईल मन । आपैसे तु र

Shri Krishna exhorts Arjuna that he would also attain that state, when he would give up his ignorance and inculcate the spirit of genuine renunciation This stage will automatically be followed by the advent or birth of self-knowledge and thus his vision would be cleared up This is the Philosophy and this is God-Realisation

three to six and origin of the Universe also traced in the third chapter in verse No. 15 as ब्रम्हाक्षर समुद्भवम् and the study of the Song proper is closed with end of the eighth chapter entitled अक्षर ब्रह्मयोगो नाम अष्टमोऽध्याय: ॥

Hearin we find that Dnyana or Realisation ends with sixth chapter and Vidnyana covers up the seventh and eight chapters The ninth chapter takes a survey of both Dnyana and Vidnyana and hear ends the first part of the Song.

Chapters ten to sixiteen explain the seven doctrines of Vidnyana adumbrated in verses from 4 to 19 in the seventh chapter and the seventeenth chapter comes in as a corollary to the sixteenth in explanation of the last verse which lays stress upon the rulinges of the scriptures. And because there is a riddle created by diverse interpreations of these rulings of the scriptures, this chapter is intended to solve this riddle. Besides, this chapter throws light on the thirtyfourth verse of the fourth chapter viz. तद्विद्धि प्रणिपातेन etc. etc. clearly explaining that this Tat is the name of the Lord available from Master Minds occupying their seats on a line with Brahma himself and this is verse No. 23 of the seventeenth chapter.The last verse of the seventeen - th chapter again raises doubts in the mind of Arjuna who is then tempted to reopen the question of actions done with devout devotion and those done mechanically in the absence of any internal faith. The

eignteenth chapter thus again takes a survey of the same original question that haunted the mind of Arjuna at the beginning, though now in a restricted sense only, in so far that the entire discussion is confined to the Involution of the Human Beings only.

To sum up, the seventh chapter adumbrates the seven docrtines of the Vidnyana and closes with the questionnaire of seven terms which amount to the cream or essence of the Vedas, the explanation of which gives rise to the eighth chapter, which closes the Song proper and and ends with a conclusion, which is the gist of the Song, as well as that of the Vedas- योगी परस्थानमुपैतिचाद्यम्- A Yogin returns to the original abode from which he has sprung up. The seventeeth chapter comes in to explain the riddle of the scriptures which are held as the final authority for actions of the Human world as stated in last verse of the sixteen chapter. Simultaneously, in the last verse, the same chapter gives rise to the fruits of actions done with faith and those done mechanically as a show devoid of faith Thus comes in as a sequence the eighteenth chapter to bridge over this abyss caused by want of faith in actions done mechanically. In short, the seventeenth chapter is a strengthening and tightening bond between the sixteenth and the eighteenth chapters It is thus the offspring of the sixteenth and the parent of the eighteenth

Hence do take the librety of quoting vertabim these three chapters which have been

elaborately dealt with in the corpus of the Book. The ninth chapter is the summing up of the story proper. The eighteenth chapter is the summing up of the Appendix. Thus the eighteen chapters of the Song can be split up in two parts, the latter one serving as an appendix to the former, and inspite of the theory of interpolations or of different authors for the Seven Hundred Verses, one fact is certain that the seven hundred verses of the Song, as split up in two parts, are like steps of a ladder rising one above the other and the verses as well as the chapters are a complete story and form a single wreath of thoughts as an inflorescence like the parents and their offsprings, whosoever may regarded as the genuine Author or Authors of the Song

Chapter VII

श्री भगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशय समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १
ज्ञान तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीय मे भिन्ना प्रकृतिरष्टधा ॥ ४

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५
एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६
मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७
रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १०
बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३
दैवी ह्येषा गुणमयी मम माया दुरत्यया
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५
चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थित. सहियुक्तात्मा मामेवानुत्तमां गतिम् ॥ १८
बहूनां जन्मनामन्ते ज्ञानवान्मा प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
त त नियममास्थाय प्रकृत्या नियताः स्वया ॥ २०
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३
अव्यक्त व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
पर भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४
नाह प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५
वेदाह समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् । २९
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०

Chapter VIII

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४
अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८
कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ १०
यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३
अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २०
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६
नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७
वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २८

Chapter XVII

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्व माहो रजस्तमः ॥ १

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त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३
यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ॥ ८
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राज्यसस्येष्टा दुःखशोकामयप्रदाः ॥ ९
यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १०
अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११
अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२
विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६
श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७
सत्कारमानपूजार्थं तपोदम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २०

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुन ।
दीयते च परिक्लिष्टं तद्दान राजस स्मृतम् ॥ २१
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञात तत्तामसमुदाहृतम् ॥ २२
ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविध स्मृत ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३
तस्मादोमित्युदाहृत्य यज्ञदानतप क्रिया ।
प्रवर्तन्ते विधानोक्ता सततं ब्रह्मवादिनाम् ॥ २४
तदित्यनभिसधाय फल यज्ञतप क्रिया ।
दानक्रियाश्च विविधा क्रियन्तेमोक्षकाङ्क्षिभिः ॥ २५
सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्द पार्थ युज्यते ॥ २६
यज्ञे तपसि दाने च स्थिति सदिति चोच्यते ।
कर्म चैव तदर्थीय सदित्येवाभिधीयते ॥ २७
अश्रद्धया हुत दत्त तपस्तप्त कृत च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८

THE END

